

THE DIS-

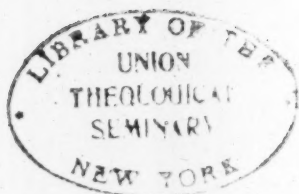
playing of an horrible
secte of grosse and wicked
Heretiques, naming them-
selues the Family of Loue,
with the liues of their Authours
and what doctrine they teach
in corners.

Newly set foorth by I.R.

Wherevnto is added cer-
teine letters sent from the same
Family mainteyning their opi-
nions, which Letters are
aunswered by the
same J. R.

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Bishop.

1579.



The Preface of the Author to the Reader.

Alex^r Murray



WHEN I began to write of this doctrine of the Familie of Loue, I minded indeed, to haue sent it to a friende of mine which is entered into that error, and so to haue made it as a priuate matter betweene vs. But when I had shewed the same to certaine of my friendes, to haue their iudgement in certaine pointes, their importunate suite was, y^t this small treatise might be published in print: which request I was loth to grant, for diuers causes. The chiefe whereof was, that Bookes which are set foorth vnto the eyes of all the world, had need to be circumspectly and diligently examined, before thei be made as a glasse for all men to looke vpon. For, when as there are many beholders, there are also many fault finders. And in this simple work there are many faultes, through ignorance and want of skill committed: which I cōfesse, not to be done of malice or negligence, but in trueth my simple & vnlearned capacitie could doe no better.

Aij.

The

The faults are these: The rough and harsh
stile, being rudely and without any good
methode set downe, because I want the
help of those artes which comly & aptly
couch sentences together, whereby the
Reader might take the more delectatiō in
reading and perusing of books. The order
shoud haue bene amended if time would
haue suffred, but since it is otherwise, I be-
seech thee accept my good will. If any of
the familie carpe at this booke, because of
the rudenesse thereof, let them answer it,
and a reply will speedily be perfourmed,
wherin their expectation shal be satisfied
(I dout not) by men of godly knowledge
and learning. In the meane time, I wil de-
clare the cause that made me more wil-
ling to satisfie my friendes request. There
are many diligent & godly teachers, whi-
che in places conuenient do inuey & im-
pugne the doctrine of y Family of Loue,
& yet are not throughly acquainted ther-
with: whereby many in the same family,
take occasion to exclaime against them, as
flaundersers of their doctrine: & many also
of Gods children, hearing the Family of
loue spoken against, are desirous to know
what opinions and doctrine they hold &

pro-

professe. Therefore I thought it my dutie
which I owe vnto Christes Church (as a
member thereof) to vtter and make ma-
nifest vnto all persons what I know tou-
ching the Authours and doctrine of the
same family. And seeing that wee liue
amongst so many enemies of Christs Gof-
pell, which object against vs varietie in
opinions, it is very requisite, that euerie
member in Christes Church, put too his
helping hand, to cleanse and purge the
Church from such errours and false doc-
trine, as through the malice of Satan dai-
ly creepeth in. For if we hearing Christe
Iesus his death and passion (which is our
only comfort) blemished and darkned by
the subtile fetches and persuations of er-
ronious and wicked men, possessed with
fantasticall spirites, & shall not be moued
with zeale: howe appeareth any loue of
God or Christ Iesus in vs? or where is be-
come the fruites that should shew a iusti-
fying faith? Many that are at ease & liue
securely, thinke that this error will of it
selfe vanish & decay, without stir or gain-
saying: which saying bewraieeth too much
their want of y true feare & loue of God.
For, if we shall daily heare but our friend

A. iij.

cuill

euill spoken of, and bee still and silent
thereat, what loue or friendship appea-
reth in vs? How much more ought we to
bee zealously affected, when the glorie
of our GOD, and the office of Christe
Iesus our Lord, shal be shadowed and im-
paired, wee sleeping securely without
touch or motiō of true zeale or loue? And
if we looke into the daily increase of this
error, we shall then behold our slouth &
negligence. For in many shires of this our
countrie, there are meetings & conuenti-
cles of this familie of loue, and into what
number they are grown, my heart reweth
to speake that which one of the same so-
cietie did auouch to me for truth. Ther-
fore it is time to withstand their impious
opinions, and euerie one according to his
charge and office in the Church of Christ
to purge and cleanse the same, from the
dregges and blasphemies of *H.N.* and his
familie. And although many errours &
much false doctrine is taught in the fami-
ly, more then is here expressed, (which to
touch al would require a longer discoue-
rie and a more learned author,) yet I haue
set down (for a tast or shew) some of their
doctrine, that the children of God may
be

be armed afore hande, and take heede of
such impious blasphemies as *H.N.* teach-
eth. Many Bokes are abroad, which I haue
not seene, and many I haue seene, which I
could not haue the vse off to reade. For
except one will be pliant to their doctrine
and shew good will thereto, he shal hard-
ly get any of their bookes, no, nor they
will not conferre, nor talke of any points
of their doctrine with any, except it be to
such as they finde inclined, and (as they
tearme it) willingly minded thereto.

And here I protest, that what my pen
shall vtter, either touching the person of
H.N. or his doctrine, I malice him not, nor
his familie, I rather pittie thē & their case,
y^e so many simple people are by his doc-
trine seduced and deceiued: neither will I
auouch any thing which I haue not suffi-
cient warrant to proue. As touching his
person and behauiour, I haue the testimo-
nie of diuers ancient persons, & of good
credite of the Dutch church, who haue
bene acquainted with y^e same *H. N.* and
haue dwelt together in one citie, and in
one streete, being neere neighbours & fa-
miliar friendes, who haue declared and
testified the certaintie of his behauiour, &

A.iiij.

de-

demeanour. And touching his doctrine, I
haue vsed this order, to set downe the au-
thours owne speech, not adding or dimi-
nishing any thing, with the name of the
Book, Chapter, or follio. And whereas I
haue directed much speech vnto the Fa-
milie, the cause is this. I haue ben familiar
with some of them of long time, & haue
had large discourses and conference with
many of thē: therfore if my simple speech,
vttred by pen, may do any of them good,
I haue that I desire. And this hath bene an
other cause, why more willingly I con-
descended vnto my friendes request. And
because *H.N.* and his family haue protes-
ted, that the trueth hath no where beene
taught in the worlde since the Apostles
time, but now by the family: how vaine
this their assertion is, in it self appeareth.
For if truth hath ben hid and buried this
1500. yeares, where is become Christes
promise, that he would be euer with his
to the end * of y world: to what purpose
haue so many notable men suffered Mar-
tyrdome, both in the primatiue Church
vnder heathē Emperors, & daily do suffer
vnder the persecuting and cruell Papists?
If these haue not suffered for the trueth,
where

Marth. 28.

where shall wee seeke for trueth? at the
handes of *H.N.*? whose doctrine so farre
disagreeth from truth, as light from dark-
nesse? This is a true saying, *Truth loneth no
corners*, if the doctrine of *H.N.* be a truth,
why is it taught in corners? Why dare
none step forth to mainteine the doctrine
of *H.N.* being euery wher spokē against?
why dare none of y^e *Illuminat Elders* (whi-
che can not erre nor sinne) come before
the simple ones in Christes schoole, and
proue their authours doctrine good by
the holy Scripture? Their answer is, that
feare of death doth cause them to bee si-
lent. Did Christe or his Apostles so? If
we pertaine vnto Christe Iesus, wee must
* be like vnto him in suffering, that wee
may reigne with him, (beeing called to
witness the trueth.) And this is a thing
also to be wondred at amongst the Fa-
milie, that if conference be vrged at their
hands, they denie it vtterly: if disputation
be offered, they flee from it egerly: the
reason is, their doctrine dareth not a-
bide the light, nor the triall of the touch-
stone. If there were nothing else to proue
their doctrine false, this were sufficient.
I coulde declare of discentions that are
amongst

Rom. 8.

amongst the, & how many of their great
Rabbines, or *Illuminate Elders*, haue beene
plaine *Arrians*, & haue recanted at *Pauls*
Crosse: Also how often they haue altered
their opinions, as well touching commu-
nitie of thinges, as diuers other points. But
because they will lay to my charge, that I
seeke onely to make them odious to the
world, I cease to speake any further, by-
cause I rest, hoping in their conuersion,
which I beseech the Lorde our God to
graunt for his *Christes* sake. There is one
other thing which (as they affirm) moueth
them to be silent, because there is no pub-
lique Magistrate that will mainteine their
doctrine: therefore they are constrained
to be still. If this be a cause sufficient, let
the reader iudge. Shall a trueth be hidden,
because no Magistrate will giue it main-
tenance? Certainly if the Apostles had
ceased to preach *Christe*, vntill they had
warrant from the Magistrate, I thinke ma-
ny nations had bene yet vnconuerted. But
I will not let to put them in memorie
where they had maintenance of a Magis-
trate. Euen in *Munster* a citie of *Westphalia*
where *Iohn Leyden*, and *Knipper Dolling*
shewed the fruites and effectes of their doc-
doc-

doctrine. Nothing they taught nor published, but that which they affirmed to receive from God by reuelatiō. What murders, what abominations they exercised during their reigne and gouernment, *John Sleydas*, (a man living at that time, and of good credit) hath manifestly published & declared. And these men were *Hollanders*, and schollers of *Dauid George*, whose disciple your authour *H.N.* was at that time, although now he publish his doctrine in his owne name, and saith y^e he hath receyued the same not by mans ministerie, but at y^e mouth of God, whose sound & voice he saith he hath heard. The Scriptures do teach vs to flie from such men as boast of such vanities, that they are taught by reuelation. For * *Paul*, when he was conuer-
 Act. 9.
 ted, was sent by Christ to *Ananias* to be Actes. 10.
 instructed, * *Cornelius* was set to *Peter*. Almighty God to teach his children, vseth always the office & ministry of man. The Israelits had their Prophets, men instructed by God, I grant: but they had their testimonie of their calling ioyned with their office, as a sea^l, & badge, which was, a bold publicatiō of their message without feare, because it was a truth, and there was
 ioyned

1. Pec. 3.

ioyned commonly therewith the working of myracles : whiche seales your author wanteth. For neither *H.N.* nor any that followe that doctrine, dare boldly speake what they belecue, *nor render a reason of their faith and hope, as the apostle Peter hath written : although *H.N.* calleth himsele a Prophet, and hath intituled a booke, called *The Prophecie of the spirite of lone* : in which booke his manifest follie is openly declared, as by reading this small treatise thou shalt find. The Lord God for his Christes sake open their eies, and mollifie their hard and stonie hearts, that they may beholde the subtleties contained in the doctrine of the family, and imbrace the ioyfull promises which Christ our Lorde hath set forth to vs in his Gospel, and that his Gospel, & y his Church may be free from such depraues of Christ Iesus his death and passion: so shall we his children reioyce ouer their conuersion, and magnifie the name of the

Lord our God, to whom be praise
and dominion now
and euer.

(:)

Stephan

Stephan Bateman to the gentle Reader.



Christian Reader, consider I pray thee, howe from the beginning, there hath euer bene such discordaunce founde, as hath bred great dissention among the creatures of the worlde: for by the wicked, the death of the godly hath euer bene hastened. And I gather it to be for this cause onely, that the absence of suche godly mightie seeme to the froward, a peaceable being, when (not rebuked for their wicked and vngodly liuing) they might (as it seemed vnto them) liue secure, to doe what in their eyes and mindes seemed best. This subtil engine had Sathan in the beginning, when hee stirred Caine to slay his brother Abell. And why? because his brothers sacrifice was good, and his euill. &c. Likewise, as from a corrupt tree, there hath sprong forth suche sappe, by the instigation of Sathan, in the members of the vngodly: as ambition, hypocrisie, false religion, and suche like: that to haue a place of gouernement according to their natures, they haue drinen the Church of Christe by many extremities, into out Isles of the world: and when by Gods mightie assistance they

*Gene. 4. 6.
7. 8. 9. 19.
Exod. 1. 2.
3. 4. 5. 6. 7.
8. 9. 10. 11.
12. 13. 14.
15. 20. 32.
Num. 12.
Iosu. 1. 3. 6
7. 10.
hanc*

Judith. 15 have for a time inioyed quietnesse, yet such
 7. 18. hath bene the malice of the old serpent and
 1. Reg. 4. his members, to beguine againe with new de-
 3. 17. 31. uised torments, to disquiet the peaceable ser-
 3. Reg. 18. uice of Christes Church, which notwithstanding, in spite of that furie, hath euer had stay
 22. in one place or other. And for the yet hoped
 4. Reg. 1. time, after many attempts they might get the
 2. 17. victorie, the diuell, to the intent that by do-
 Plal 1. mesticall discorde, the church of Christ might
 be thoroughly shaken, as a living spirit, begate er-
 rour, error begate heresie, & how euen under
 the visard of hypocrisie, to feigne the pure reli-
 gion by outward resemblance, and so in time to
 bring in his mate Idolatrie: that then betwixt
 the both, they might in short space hatch super-

Rom. 1. stition, practising the Church, in steade of the
 Ezech. 27. creator to worship not onely the creatures, but
 Dani. 5. 3. also idols made by themselves, which as soone
 as euer the true Church espied, beganne to
 separate themselves from that filthy broode:
 then came discorde, and with him diuision,
 which diuision increased a worse heresie then
 before, so that the sonnes of the Diuell gate
 names, as Phariseis, Saduceis, Essais, Basili-
 des, Cerdonistes, Valentianistes, Marci-
 onistes, Appelles, Montanus, Sabellius,
 Manes, Arius, Donatus, Macedonius, Eu-
 nomius,

Eunomius, Pelagius, Eutiches, which inge-
 dered the Pope and Papistes, when Iesus
 Christ his Church was banished, by the tyran-
 nie of the great murders, from Nero, to Do-
 mitianus and other, through persecution. Af-
 ter which time yet to vex the Church a new,
 came in Menandrians, Cherinthus, Ebio-
 nites, Nicholaites, Saturninus, Tacianus,
 Messaliani, Nestorians. Anabaptistes, Li-
 bertines : and diuers others, whose nature
 not unlike to Turdus Syluestris, by whose sy-
 ling on the Oke or fruite trees, the Mistle
 groweth: so of the dounge of these filthy sectes
 haue proceeded a newe Mergus, a cormorant
 foule, the familie of loue, an hereticall sect,
 that hath to bring forth a new puritie in reli-
 gion, supped vp the moste part of former er-
 rours, which except it please the Almighty
 God in the mercies of his Christe our Lord
 and Sauour, the sufferance thereof will giue
 occasion to a newe persecution. It behoueth
 therefore all reuerend Elders, Bishoppes, and
 Preachers, to seeke at the handes of our soue-
 reigne, authoritie to redresse the same, or else
 will assuredly followe the like plague on vs, as
 was at Munster in Germanie, by David
 George, Iohn a Leede, Knipper Dolling,
 and others, the seede whereof is . H. N.
 Henric

Image of
 both churches.
 Eutebius.

Gesnerus.
 The dung
 of the bird
 ingedreth
 the mistle.
 Matholus
 Bartholo-
 meus. Or-
 tus sanita-
 tis.

Henrie Nicholas, nowe of Colone : His disci-
ple here in England Christopher Vittel Ior-
ner, and many moe, whom God turn from this
and al other errours if it be his wil, or else ha-
sten them ouerthrowe from poysoning the sim-
ple, as yet to be accounted traitours to God, hi-
pocrites to the Prince, and false Prophetes in
seducing the people. Thus gentle Reader, I
haue presumed to enter into this authours
booke these fewe wordes, to none other ende,
then to incourage thee to accept his paines,
that seeketh by his studie and laborious toile
thine ease, in bringing to lighte that whiche
might else haue longer bene hid, to the great
hurt of this common wealth. And now be-
ing brought to light, gine God the
praise: to whom be honour
and glorie for euer.

Amen.

Stephan Bateman, professour
of diuinitie.

The life of *Dauid George*

testified by the Magistrates of *Basil*,

which was the founder of the heresie

of *H.N.* and the Familie

Alex^r of loue.

Murray



DAVID GEORGE,
borne in Delphe a
towne of Holland,
taught his errors
in the lowe coun-
trie, where he dwel-
led fourtie yeares:
and fearing to bee

espied by the Magistrates, departed out
of his countrie Anno. 1544. and iournied
towards Basil in Zuitzerland, with his
familie and kinsfolke, & named himselfe
Iohn of bridges. When he was come to
Basil, he made his complaint to diners
of the Magistrats, that he was banished
out of his natieue countrie for the word
of God, and was faine to flee from place
to place. They toke compassion of him,
and made petition vnto the Lordes of
the towne for him, that it would please
them to take him and his, for poore sub-
iects and inhabters of their citie. They

A.

recei-

The displaying

receiued this answer, that they would not denie their citie to any honest stranger, being of a good & true religion. His graue yeares, sober speach, and modest behauiour, with his ancient and comely apparell, did not a little preuaile, that his petition tooke place: so that he and all his companie were made free men of Bassi, & was in good reputation among the people. He was liberall in giuing of almes, and full of hospitalitie: he married his daughters very worshipfully: he was serued in plate, and spent liberally: for his scholars in the lowe countries made collections for him, so that he wanted nothing. Eleuen yeres he dwelt in Basil, and it was not espied what doctrine he taught.

When he built two houses, the one for pleasure in a garden, the other in the towne: one of the houses was by lightning and thunder consumed with fire: also in his owne dwelling house one loft fel downe, and did much harme: all these were warnings of Gods displeasure. In processe of time, one that married his daughter beganne to mistrust his doctrine,

of the Familie of Loué.

trine, and when Dauid George vnder-
stode thereof, he sent for his sonne in
lawe, and with many persuations, en-
deuoured to confirme his sonne, to be-
leue that he was that right Dauid that
was sent from God, and should restore
again the kingdome of Israel, and build
the tabernacle of Iacob in the latter
dayes: whereunto his sonne answered,
that the restoring of the kingdome of
Israel, and al other prophesies of Dauid,
was fulfilled by Christe. With which
answere Dauid George was verie an-
grie: notwithstanding, with gentle
wordes he beganne againe to persua-
de him: y if any thing were too high in his
bookes that he could not vnderstand, he
should commit it vnto God, from whom
such high wisdome did come.

He writ diuers bookes, especially one
called The wonder booke, wherein he
taught his damnable errours. He dyed
the 16. of August 1556. and was buried
in the parish Church of S. Leonardes.
Many of his disciples tooke great tho-
ught after he was dead, for that he pro-
mised vnto them that he should not die,

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but

The displaying

but if he did, he would rise again within three yeares, and fulfil all his former promises.

Diuerse of his disciples and schollers forsooke his heresses after his death, and confessed themselues deceiued, and acknowledged Dauid George to be a very blasphemers of our sauour Christ. But certaine would not, but conueyed themselues away, and infected others. The Magistrates of Basil, when they vnderstode of his doctrine and manners, they called befoze them, all such as they suspected to holde of Dauid George, and searched their houses, founde the booke and letters which he had written: and when the Lordes of Basil had all, they caused them to recant solemnely in the chiefe Church, all such articles as Dauid George had taught them. They founde also in Dauid Georges house a picture of Dauid Georges person, verisimulously & cunningly counterfet, which together with the carcase: of Dauid George, & his booke, letters, &c. were burned in the Market place: his goodes and landes seised to the vse of the town.

all

of the Familie of Loue.

All the rest that were knowne to holie
that errour did willingly abiure the
same, and so were receiued as members
of Christes Church. Yet did not his he-
resses cease, for diuerse were in Holland
that stilly did maintain Dauid Georges
heresses, and peruerterd many, among
which number was Henric Nicholas
thought to bee chiefe: who after the
death of Dauid George tooke vpon him
to mainteine the same doctrine, not in
the name of Dauid, but in his owne
name, as a Prophet, sent to rebuke the
world of sin and iniquitie, & hath writ-
ten many books in the Dutch tong in a
rude stile, which many of his schollers
& fellowes haue translated into diuers
languages: his *Euangelium Regni* is in
Latin, many also are in a Dutch letter
in English, translated (as is supposed)
by Christopher Vittell a ioyner, dwel-
ling sometime in Southwark, who hath
by his trudging about the countrie, in-
fected sundrie simple men with this
poysoned doctrin, & snared their minds
so corruptly therein, that it is harde to
plucke out of their heades those vaine

A. iij.

toyres

The Displaying

foyes of H.N. which Vittel hath so deeply impressed in their minds, y although they denie publikely befoze the worlde, yea & set their handes against the same doctrine, yet they returne againe to their olde opinions, as is well seene by many that I could name. For it is a *Maxima* in the Familie to denie befoze men all their doctrine, so that they keepe the same secreete in their hearts: which is impious and vngodly.

There haue bene many of our English men in Flaunders, to conferre with this H.N. their authour, of whom in their returne they speake great good of his wisdome, of his milde nature, of his humilitie, and of his patience: yea, and they vainely boast, that he knewe of their secreete messages, which they account to be miraculous. And when he maketh any mention of the workes which he hath written, he calleth them the workes of God, and seldome or neuer his workes. Certeine pamphlets are newly set forth as his workes. The Lord bying such deuices of Sathan to naught, & preserve his church euermore

The

of the Familie of Loue.

The life and doings of H. N. testified by
certeine of the Dutch Church yet
liuing, who knew the man,
& were acquainted
with him.

HN. otherwise called Henrie Nicho-
las, boꝛne in Amsterdam, a towne
in Holland, of many was called Henrie
of Amsterdam, who with his brother
Iohn, departed from Amsterdam, about
the yeare of our Lord, 1533. when a cer-
teine sturre was in the towne tending
to a tumult. And these two brethren
had prepared money with other furni-
ture. to ayd (as they pretended) their bre-
thren in Munster, a citie of Westphalia,
who were distressed by a siege of the no-
ble men. as you may read in the v. booke
of Sleydanes Commentaries: & although
he giue them to name Anabaptistes, (for
they were rise in those dayes) yet sure-
ly it is probable that Dauid Georges
followers were there, unto whom these
two brethren did send ayde: who being
espied by the Magistrates, were impri-

A. iiii.

soned:

The Displaying

soned: at the last they forsooke the citie,
and came to Emden, a citie of Westfrize,
land. Iohn Nicholas was a brewer by
occupation, but Henrie was a Mercer,
and called commonly Henrie of Amster-
dam. He was a man of a reasonable tall
stature, somewhat grosse of bodie. He
had a sonne who kept his shop, called
Iohn Nicholas. This Henrie was very
braue in his apparell, he woulde goe in
his crimson satten doublet euery holy-
day. Henrie gaue himselfe to wryting
of booke, which he put in print, especial-
ly one amongst the rest, which was the
chiefe, called The glasse of righteousnes
the lesse: so he compiled two booke of
that title, wherein he certifieth his fa-
milye of loue, that they must passe foure
most terrible castels ful of combersome
enemies, befoze they come to the house
of loue: the first is Iohn Caluine, the se-
cond the Papistes, the third Martin Lu-
ther, y fourth y Anabaptists; and passing
these daungers they may be of the fami-
lye, else not: this is testified by a man
of credite, one Adrian Gilling, who did
read the same in a Dutch booke, intituled

of the Familie of Loue.

led as afoze said. There was complaint made vnto the Magistrats, whē certain of his bookes came abzode, that he despised al maner of religion, especially those of Caluine and Luther, affirming that of all other they were the worst. He married his daughter Marie to a yonker, & when they should come to church, Giles Faber minister of Emden did deny her marriage, saying vnto Henrie Nicholas, that he was a derider of their religion. Also Henrie Nicholas had in his house three women, which went all alike in their apparell: the one he affirmed to be his wife, the other his sister, the thirde his cousin. It happened his cousin to be verie sick & doubtful of life: the neighbours in such a case resorted vnto her, and there befoze diuers of god report, she confessed that Henrie Nicholas had abused her bodie, and made her beleue that she should neuer die. The neighbours hearing this so odious a matter, made complaint vnto maister Brames, who was Drosserd of Emden, or gouernour: he according to his office, came to the house to haue apprehended

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the party, but Henrie was fled immediately before. The Magistrate seized upon his goodes, and carried it away unto the castell of Emden, and this was in Anno. 1556. Henrie fled to Peusam, to a yonker called Hycomanning, one of his Familie of Loue, and there remained about a yere. He was 57. yeres old when these things happened. It is thought that he went with Granuella to Naples the yere following, and the most do verily think that he is dead, but our Familie in England do beleue y he is alieue, & doth still write: if it be so, by this collection he can not be lesse then 78. yeres old. We doth call him selfe *Restaurator omnium*, in the thirtene Chapter of his *Euangel.* So did they at Munster intitle a booke, and called it, The booke of restoration. In which booke are contained diuers horribleheresies which thei held, as may appeare by Sleidans Commentaries: which I haue here placed, that the reader may perceiue howe in many thinges their doctrine in Munster and the Familie in England do agree.

Articles

of the Familie of Loue.

Articles taken out of the *Booke of restoration* which they in Munster held,
as appearth by Iohn
Sleydan.

1 **T**He time of Restauration is at hande.

2 The seate of Dauid which is decayed, shall be erected.

3 The writings of the Prophets shall be now fulfilled.

4 This restauration goeth before the world to come, to the intent that all the vngodly being destroyed, the house and seate of Iustice might be prepared and beautified.

5 The marriage of such as are not lightened with true fayth, is polluted and filthie, and to be reputed for whoredome.

6 Martin Luther and the Byshop of Rome be false prophets, but of both, Luther is the worse.

7 Since the Apostles time the word of God was neuer preached truly, nor any iustice vpon earth.

8 There are foure prophets, whereof two are iust, Dauid, and Iohn Leyden,
and

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and two vniust, the bishoppe of Rome,
and Luther.

Their teachers in Munster, were all
of the most part Hollanders, and Dauid
George did then teache his blasphemous
doctrine at that time. Although
Iohn Sleydan doth generally call them
Anabaptistes, yet it is very probable, &
these and other of their articles are all
one with the familie of Loue, for the
Anabaptistes doe holde none of these.

Articles gathered out of the Bookes of
H.N. and which are taught by
the Familie of Loue.

1 **I**N primis, that *H.N.* can no more
erre or misse the right, then Moy-
ses, the prophets, or Christe, and his A-
postles.

2 Item, the Elders are illuminate and
Desified: and God in them hominified, or
become man.

3 Item, their illuminate Elders doe
not sinne, neither actually, nor by cogi-
tation.

4 Item

of the Familie of Loue.

4 Item, that they may ioine with any congregation or Church, & liue vnder the obedience of any magistrate, be he neuer so wicked or vngodly: the Turke, the Pope, or whosoever.

5 Item, that they allowe a kinde of shrifte worse then Popish, For where the Pope requireth but confession of the act comitted: they will haue the thoughtes manifested, and what our nature and inclination draweth vs vnto.

6 Item, they holde, that the lawe of God is possible to be kept, of euerie man that will indeuour himselfe thereto.

7 Item, that their authour *H.N.* is the true prophet of God sent to blowe the last trumpe of doctrine which shall be published vpon earth, & he only knoweth the true sence of the holie scripture.

8 Item, that his bookes are of equall authoritie with the holie scripture, and are written with the same spirite.

9 Item, all is false and lyes, whatsoever is taught or preached by any other, then their Illuminate Elders in the Familie.

10 Item, they commend the Pope
and

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and Cardinals, and allowe the Masse, &c
other their ceremonies.

The Bookes of *H.N.* which I
hane seene.

1 [N] primis, the first Epistle of *H.N.*

2 Item, the first and second exhortation of *H.N.*

3 Item, a dialogue betweene the father and the sonne.

4 Item, the prophesie of the spirite of loue.

5 Item, the published peace vppon earth.

6 Item, the declaration of the masse.

7 Item, their *Euangelium Regni.*

8 Item, the true and spirituall Tabernacle.

9 Item, the new and heauenly Ierusalem.

10 Item, a confession of their faith newly made.

11 Item, sundrie Epistles of *H.N.*

*Bookes which I heare of, and haue
not seene.*

1 Item,

of the Familie of Loue.

- 1 Item, two bookes intituled the glasse of righteousnesse.
- 2 Item, a Booke called the holy Lamb.

The displaying of the Familie of Loue.

When I considered the duetie of a Christian, to consist in the true profession of Christ Iesus his name, & diligently to walke in the pathes and wayes manifested in his word, and to seeke to beautifie and enrich that beloved spouse, the Church of Christ, sanctified by his blonde: I could not holde backe my penne, to publish such matter, as I see daily to blemishe that beloved bride: (I meane the Church of Christ:) and to haue crept in by the subtiltie of Sathan, our professed enemy. Having therefore gathered diuers notes of that cankered erroꝝ of H.N. taken out of his bookes, which I haue to shewe, I had thought to haue stayed my hande from further frauell: but being vꝝged by diuers of Gods childeꝝ, to manifest this my labour, to the end, that some nouices of that error might, (if it were possible)

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sible) be stayed from further plunging themselves into that gulfe of impietie. How the wicked take occasion by these & like errors, to speake euil of Christs Church, the eares of many godly doe heare, Especially the Papists: who speak and write, and nothing is heard more common in their mouthes, then these tearins. We are at variaunce amongst your selues: no vnitie of doctrine is obserued: ye are of diuers opinions and sectes. But how vntruely they impute these matters vnto the church of Christ, to euerie member of the same Church it is euident.

For if we consider the wisdom of God in governing his, we shal perceiue that in all ages, when Christs Church did most flourish in perfectiō, then was error and heresies mosse rise, as may wel appeere euen in the Apostles times, by the Nicolaitans, Ebionites, Cerinthus and others. How busily did the fathers in the primitive Church withstand such heresies, as crept in. euen in that happie time? Tertullianus, the Valentinians: Augustine, the Donatistes: and Athanasius, the

of the Familie of Loue.

the Arrians, with infinit mo, as by reading the Ecclesiasticall histories doeth well appeare. Wherein, what trauell hath bene taken, what counsels called, what Books written, it were a wonder to behold. But when corruption began by litle and litle to spread her selfe, and got the face of a Church: How were dissentions appeased, & no varietie seemed to be? where as in deede, nothing was taught nor published but dreams & deuises of men: who leauing the certein and knowen wayes of y^e Lord reuealed in his word, betoke theselues to depend vpon the doctrines of men. But if we descend into these last times, wherein we liue, and marke the wisdom of God in gouerning his Church, how he hath manifested his sonne Christ Jesus with an vncouered face, to the great comfort of his children, how the doting dreams of men are vanished, how nothing but Christ Jesus is lifted vp with prayles, as the immediate and only cause of our saluation, how the true ble of woakes is placed, not as any cause, but as the frutes of our iustification. And yet to

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ſee how buſily ſathan (enuying the proſperitie of Chriſtes ſpouſe) endeouoreth daily in his members, to trouble and diſquiet this peaceable Sion, by rayſing by diuers ſtrange and monſtrous heresies, as the Anabaptiſtes, the Free will men, the Arians, the Pelagians, and the Familie of Loue, with many others, which heresies the Diuell more buſily ſoweth now to diſquiet the Church, then heretofore in þ time of ignorance, when he lulled the moſt part of þ world in errors and dreames of men. And ſeing that euerie error doeth ſeake his cloake & defence by the holie ſcripture, yet we haue great cauſe to reioyce, that onely by the ſcripture they are all put to ſilence, and their heresies made manifeſt to all men: as by the learned treatiſes of many graue men in this our age doeth manifeſtly appeare. Of this laſt error of. H. N. the cheſe pillar and vpholder of theſe errors of the Familie of Loue, whereof (by the Lordes aſſiſtance, I minde to leaue behinde me ſuch notes and breifes, as of certein tie I haue learned, bothe of the
perſon,

of the Familie of Loue.

person, and also of his doctrine) no man hitherto (that I can learne) hath endeououred to confute them in w^riting.

Whose Booke as they haue come to my hande, I haue with diligence perused, and by much conference with diuers of that Familie, learned the doctrine which they follo^we. And where as they haue bene charged with diuers articles befoze the highe commissi^oners, yet by no argument that I can learne, doe I finde that they holde all the errours contained in the same.

Notwithstanding, so many as either by the doctrine of Henrie Nicholas, or by conference I haue learned, I haue set downe, to the ende that some good man might be encouraged to confute so impious an authour, and such horrible errors, and persourne in some learned worke that whiche my want and capacitie is not able to supply: neither would I haue ventured to committe to w^riting suche rude and ignorant labour, the matter beeing in deede better then the handling: but in my opinion, it is better to haue course by read,
B.ii. then

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then none at all.

And because diuerse with whome I am familiarly acquainted are fallen into this errour of Henrie Nicholas, I haue the rather for their sakes bent my studie to doe them good, if it be possible. And if these simple notes may haue that successe that I wishe: I trust it will stay some of **G O D S** childzen, from running headlong into that bewitched snare. And also suche matter, as by disputation, and conference with some of the same familie, I haue boulded out, I will declare. For in deede, the Authour in his Bookes doeth not deale so plainely, as one being ledde by the spirite of **G O D**, whereof he boasteth: but verie subtilly, and darkely, and so as the iudgement of many godly and learned men, to whom I haue deliuered his Bookes, vppon the reading of the same, haue testified, that there is no matter in the Authour, that may bee drawn into argument, but that it seemeth to be as a riddle, or darke speeche, and therefore more intricate to be followed.

Am

of the Familie of Loue.

And as his tearmes and phrases are geysen and vnwonted, so they doe dasell the simple, with an admiration of a prudent spirite to be in the Authour, which of meane wits can neither be comprehended nor vnderstode.

And when the Kabbynes of that Family, whome they tearme Illuminate Elders, haue bene pressed by me and others, to giue a reason, why the Authour hath so cunningly and subtilly dealt, not expressing his minde in plaine tearmes and speeche: the best answer that hath bene made, is, that the Authour hath woziten in the Dutch tongue, which wanteth his grace and eloquence, being turned into our rude English. But if I might be bolde to repleve without offence, his rude stile being wozitten in the Dutch tongue, is rather beautified by translation, then impayred: for I haue some copies in Dutche, some in Latin, and some in English: wherein the Authors barbarous stile, and his ignorance, is verie much manifested; although some of his schollers haue put to their

B. iij.

help.

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helping handes, to garnishe this their barbarous Authoꝝ: especially the booke intituled, *Euangelium Regni*, which is translated into Latin exactly. I would to G D D the matter did answere the goodnesse of the tongue.

And if I should diligently seeke out of what forge the Authour Henrie Nicholas hath fyled his heresies, I am certainly perswaded, that one Dauid George was the founder, hatcher, and breeder of all this mischief, and Henrie Nicholas, but a disciple oꝝ scoller of the same Dauid. What this Dauid was, you may perceiue by that which is set downe befoze: whose errors also foꝝ a fast I will set downe in part as they are collected by the gouernour of the vniuersitie of Basill, that all men may see, that an euill authour hath bred a worse scholer: And thereby shall be perceiued that Dauid George his opinions differ nothing from H. N. but are so like in wicked boasting that they haue the spirit of God, that a man may thereby say, an euill father hath begotten a worse sonne.

Articles

of the Familie of Loue.

Articles taken out of Dauid George.

AL doctrine taught by Moyses, the Prophetes, and Christe himselfe, are not sufficient to saluation: but onely to keepe the people in good order, till the comming of me Dauid George: but my doctrine is able to saue all those that put their trust therin.

2 Dauid George doth further say, that he is the right Messias, the beloued sonne of the Father, not borne of the fleshe, but of the holy Ghost: and when Christ was dead, according to the flesh, the spirite of Christe was kept at the fathers appointment, vntill the comming of Dauid George, and giuen to him.

3 He saith, that he will set vp the true house of *Dauid*, & the children of *Loue*, and he will raise the tabernacle of God, through the spirite of Christe, not by the crosse and suffering, but through meeknesse and loue.

4 He saith, that whosoever speaketh against his doctrine, shall neuer bee forgiven, neither in this worlde, nor in the world to come.

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These I haue set downe as the doctrine of Dauid George, founde in his books. And bicause their doctrine may be better viewed and sene, how they agree in wicked & diuelish phantasies of their own device, set on by the father of lies, our ancient enimie, to be a stumbling blocke vnto the simple, and to darken and blemish the ioyful proceeding of the glorious Gospell of Christ Iesus, which almightie God hath in mercy reuealed to nations & kingdomes most plentifully, mangle the malice of the diuell and all his children : I haue therefore here placed certaine sayinges of H. N. which are word for word taken out of his bookes, that the diligent reader may see how in wicked boasting they agree, & what vile doctrine they publish.

*The errors of H. N. taken out of his
owne bookes translated into
English.*

I For, the being of God, or essence,
Proph. cap gaue foorth his founde and voyce, and
1. diuill. 5. spake vnto me H. N. through his spirite
of

of the Familie of Loue.

of loue all these wordes, he sayde.

Speaking against the Church, he saith:

2 For that cause if thou now account not thy selfe for an whore, but esteemest thee for the faythfull espoused wife of Christe, my ieaious conceiuing can not stande otherwise towards thee, but that thou art a presumptuous whore, whiche dissemblest and playest the hypocrite with Christe, and couertly committest whoredome, and neuerthelesse, wilt bee iudged as a faythfull espoused wife of Christe. So Shalt thou presenly be constrained to drinke the bitter cursed water of my ieaousie.

3 All that God hath spoken through his holie Prophetes, and what is written of Christ, should also in vs, and with vs, become fulfilled, to the honor and glorie of God, and to our ioy.

*Out of a Dialogue betweene the father and the sonne. Chap. 17.
the son concludeth with
these wordes.*

Seeing

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SEeing nowe that I (my Father) haue found out in deede, that our Lord the moste highest hath reuealed his mercie seate, the possession of his most excellent Maiestie, and heauenly riches in thee, and with the same beeing of the perfect Godhead, made a godly dwelling with thee: so were it meete that all the generations of the earth submit them selues vnder the same mercie seate and Godly Maiestie, and assemble them therevnto.

Here maiest thou see these two men boasting the selues in their presumption and pride of minde, to haue the spirit of God; the one saying, that the same spirit which was in Christ Iesus when hee liued on earth, is nowe in Dauid George, (which is horrible blasphemies) and abaseth Moyses, the Prophets, and Christe him selfe, in whose doctrine the certaintie of our faith is firmly fixed, against which the gates of hell shal not preuaile: & promisseth to bring the house of Dauid and the children of Leuie into great prosperitie, and to set them vp: not with painful suffering, as Christ our
Lord

of the Familie of Loue.

Lord in him self hath perfourmed, & left to vs his children example to follow his steppes in suffering miserie, that we might reigne with him in glory: but he promiseth to bring his disciples into that glory thzough meeknesse and loue, which in deede is the pleasanter way to be followed, if we consider fleshe and bloud.

H.N. he following his father in like blasphemie, auoucheth, that he hath talked with God, not by inspiration or reuelation, but by giuing swtth his sound & voyce. Then placeth himselfe in Christs stead and office, in iudging the children of God, saying: My iealous conceiuing can not stande otherwise towards thee, but that thou art a presumptuous whore; and shalt be constrained to drinke the bitter cursed water of my ielousie. If these be not Luciferian voyces, I am much deceiued: then he saith, that what the Prophetes & Christ haue witten, that must be fulfilled in him and with him: and that all the generations of the earth must submit them selues vnto the mercy seat, and godly maiestie,

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testie, which is in him. Thus I suppose
my coniecture standeth firme, where I
saide, that Dauid George was the hat-
cher of this heresie, and layde the egge,
but H. N. brought forth the chickens.
How wel they agree in vaunting them-
selues, doth well appeare: and that the
sonne is farre worse then the father.
Surely I could well haue spared my
penne in writing this and other their
wicked opinions, & with their patrones
haue buried it in silence, had it not the
zeale of the Lordes house carried me
so farre, that I could not stay, vntill I
had published suche matter as came to
my handes, whereby I sawe the glory
of Christ Iesus to be so defaced: & seeing
these wicked impes to place them sel-
ues so high in y^e mindes of many simple
people here in England, it pitieth me to
see them so snared in this bewitched er-
rour. A man would thinke that these
things are so vaine & absurd, that none
y^e were in their right wits, would once
bend their mindes to imbrace the same.
Indeed, if I did not know many of the,
and am truly certified by some of the
same,

of the Familie of Loue.

same fellowship, that there are in Eng-
and, at the least 1000. in diuers partes
of this realme, which do hold this vaine
& monstrous opinion of H.N. I would
not haue traueled any further. But euē
for their sakes, who in deēde are simply
deceiued, and not maliciously holde any
thing, doe I write : and if this my la-
bour may (by the Lords will) conuert
any of that fellowship, and bzing them
into the plaine and manifest way, whi-
che Christ Iesus hath left in his word,
I haue my expected desire. There is
no one thing in my opinion that hath so
much preuailed with this simple sorte,
which are members and professours of
y^e Familie of Loue, as a certeine shew &
outwarde face of a holy conuersation,
which some of their illuminate Elders
do seeme to vse. Wherein they followe
the steppes of the Pelagians and Pa-
pists directly, whose doctrine of works,
howe by them we are in the fauour of
God, and accepted, doth in diuers trea-
tises manifestly appeare, destroying the
worke wrought by Christe our Lorde,
by whose blood we are cleansed, and Esa. 53.
by

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Rom.4.

by whose stripes we are healed: & without this faith in Christ, all our works, be they neuer so godly, are mere impietie. If he worke in vs the will and the deede, what haue we to boast of works? If we haue nothing which we haue not receiued, what fauor with God doth our works purchase? If euerlasting life be the free gift of God, what haue our works to do in that matter of our saluatiō? It standeth not vpon so tickle a point as the vncertaintie of our works: but in suche errors they wander, which leaue the wholesome precepts of the holy Ghoste reuealed by the scripture, and embrace the doctriens of men. It seemeth that the simple truth which by the Scriptures we be taught, and the promises of Christe our Lorde made vnto vs, doeth not content their curious heads, but vainly they wander in euery vncerteine way, esteeming H. N. and his sayings exprest in his booke, to be of no lesse value and credite, then the sacred Scripture written for our comforte, not as the works of men, but by the finger of G D D, euen the
holy

of the Familie of Loue.

holy Chosse. And whereas H.N.doeth boast him self y he can not erre, he saith that with the same lying spirite that is in the Pope, affirming the selfe same thing. As for the Pope, it is manifest y nough without p^{ro}ofe . But bycause some may thinke that I auouch that of H.N.that is not to be p^{ro}oued, I will set downe his wordes as they are w^{ri}tten in his booke intituled, The prophesie of the spirit of Loue, the 13. chapter, where you shall perceiue, y H. N. doth couple him self with Moses, with y P^{ro}phets, with Ch^{ri}st and his Apostles, very p^{re}sumptuously affirming, that he him selfe can no moze erre then they. His wordes be these.

H.N. Chap. 13. verse.

Moyse, the Prophetes, Ch^{ri}ste, and his Apostles, and his Minister H. N. they iudge to erre, or misse the right, rather then acknowledge them selues in their imagination to be ignorant and lying.

In my opinion H.N. in these words both somewhat ouermatch the Pope,
for

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for the Pope doth acknowledge, that as he is a man he may erre, but as he is Chrisses vicar or deputie vpon earth, he can not erre: but H.N. without any distinction doth affirme, that he can no more erre then Christs or his Apostles. And in deede his bookes are thought amongest his disciples to be of equall authoritie with the scripture, and they do affirme that they are witten with the same spirit. But if their bare affirmation may stand for good pꝛoofe, then indeed it is somewhat they say: but y^e holy ghost hath taught vs another lesson, saying, beleue not euery spirite, but trie the spirite whether he be of God. And that we may rightly discern this H.N. otherwise called Henrie Nicholas, which taketh vpon him to be that great pꝛophet, sent to rebuke the world of sinne, & hath witten his bookes, intituling one, The prophesie of the spirite of Loue: wherein he prophesieth of many thinges to happen to the Church of GOD befoze this time, but God be thanked, his wordes are no warrants, & he is pꝛoued a false pꝛophet: and since our Saniour Christo
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of the Familie of Loue.

published vnto the world by glad tidings
of his glorious gospel to our great com-
fort, the office of prophesying or foretel-
ling of thinges to come, hath ceased in
Christes Church. Many haue risen and
taken vpon them to prophesie and fore-
tell thinges to come, but they haue been
counted false prophets, euen as H.N. is.
Christ our Lord did forswearne vs that
in the latter times such false prophetes
should rise, and false Christes, and such
dangerous dayes, that if it were possi-
ble, the very Elect should be deceived.
Blessed be the Lorde our God, which by
the light he hath ginen his childzen in
holy scripture, hath so instruct vs, that
the very childre & babes are able to con-
fute these false teachers & false prophets.

And least the Papistes should ima-
gine that this H.N. should be a professour
of the Gospell, I will declare manifest
causes, to proue that he is a right chicke
of the Church of Rome, and harboured
many yeares by Granuella a Cardinal.
Howe he extolleth the Pope to be that
great Priest of the West, howe he open-
neth the misteries of the Masse, in a book

C.

in

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intituled, A declaration of the masse:
Howe he commendeth every trifling
tope in the Masse, by the booke may at
large appeare. Howe he allowed confes-
sion worse then auricular, may appear
by diuers his owne words, which, leass
any should carpe at me, I wil set downe.
Howe he agreeth with the Wapsttes, in
extolling woordes as efficient causes of
our saluation, I haue before touched. All
which do proue, that he is no professour,
but an enimie to the Gospell of Christe
our Loyde.

*H.N. in the first exhortation Chap.
ter. 13. Diuision. 12.*

IT is expedient that they shoulde make
manifest their whole hart, with all their
counsels, mindes, willes, and thoughtes,
together with all their doings, dealings,
and exercises, naked and bare before the
eldest in the Familie of Loue, and not to
couer or hide any thing (be it what it is)
before him, & what their inclination &
nature draweth them vnto.

of the Familie of Loue.

By this it doth appeare, that nothing must be kept vntolde or vnruealed to the eldest Elder in euery their seuerall conuenticles: for else it can not be vnderstande, that one man in one countrie shoulde heare all the rest particularly. And here they step one soote before the Papistes in my opinion: For where the Pope requireth but a confession of the act committed, H. N. requireth a declaration of the thought, and what the inclination of our nature draweth vs vnto. And yet in moe speciall pointes they agree with the Papistes, namely, in the possibilitie of the Law, to be kept of euery one that will seeke to performe the same. And wheras I shewed before, that H. N. and the Pope doe both boaste that they can not erre, I thinke it not amisse, to let H. N. tel his owne tale touching this matter, that his scholers may behold, that I flander him not, neither do make his doctrine worse then it is.

In the first exhortation, Chapter. 13.

Diuision. 11. Fol. 31.

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They

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They ought to beware that they distrust not the eldest in the familie of Loue, nor suspect any manner of euil or vnwisdom by him, nor yet in any wise persuaue them selues, that the exercises, documents, and instructions which are taught or set forth before them, by the father of the Familie of Loue, or oldest Elder, are too sleight, too childish, or too vnwise for them to follow after, or to obey: but with perfect heartes, humbly and singly minded, as good willing children, to receiue the same instructions, proceeding out of the wisdom and counsel of the eldest, and to stand euen so submitted, till they come vnto the manly oldnesse in the Love.

Here is shewed, that none must suspect the oldest Cloer touching any false doctrine that he might utter, nor to thinke any vnwisdom to be in him: in which affirmation, howe arrogantly doth he challenge that vnto him, which is only due to Christ our Lord, and to his holy scripture, written by the spirite of God. And although he boast that he hath
the

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the Spirit of God, and that he is God-
ded with God, & God in him. Hominifi-
ed or made man, yet are not we to be-
leeue suche lying spirites, whiche vtter
such absurd and blasphemous doctrine,
contrarie to the Scriptures of G D D.
And because I am entered into that
high point of Diuinitie, which amongst
the Familie is counted a misterie, I
thinke it not impertinent, to set before
the eyes of all the professours of H.N.
and his doctrine, what the meaning of
those termes are, to be Godded with
God: for as they be straunge, vnwon-
ted, and vnaccustomed speeches, so the
doctrine taught in the same, is more
strange and absurd.

It were conuenient that we that
professe Christe, should be content with
such phrases as the holy Ghoste doth
vtter in the sacred Scriptures, and not
to seeke curiously strange termes, which
are not in the holy historie, nor conse-
quently can not be gathered out of the
same: of which number this is one, to be
Godded with God, and vngodded with
man, the meaning of all such tearmes

C. iij,

is

The displaying

is this, as it is taught by H. N. and im-
baced of the Familie.

They holde as a principle in the
schoule, that after regeneration we sinn
not, fortifying this their assertion with
this place of the Euangelist S. John:
He that is borne of God sinneth not, &
hee that committeth sinne is a seruau^t
of sinne. Againe, God heareth not sin-
ners. All which places are very truely
saide and alledged, but to a wzong pur-
pose, for the places do not proue that the
regenerate man sinneth not, but shew-
eth y^e sins are not imputed to a regene-
rate man, to condemnation and death.
He that is borne of God or regenerate,
sinneth not: That is, to his distruction
euerlastingly. The Scriptures do teach
vs to distinguish sinnes in this sort: to
commit sinne, is one thing, but to abide
in sinne, or to dwell in sinne, or sinne to
haue dominiō in vs, (as S. Paul saith:
Let not sinne reigue in your mortall bo-
dies: and in the epistle to the Romanes.
Commit not wickednesse with greedie-
nesse,) is another thing. The last
pertaineth not to the elect of God: For
as

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as the childzen of God do daily fall thro-
rough frailtie and humane imperfecti-
ons, so they are daily remued by the spi-
rite of God, which dzineth them to re-
pentaunce. But with the wicked the
case is otherwise: For they sitte downe
in the seate of the scornefull, they com-
mitte wickednesse with grædines, say-
ing, tush, God seeth vs not: such sinners
God heareth not, and such be seruantes
vnto sinne. Now in the Familie it is o-
therwise taught, and otherwise belie-
ued: For they affirme that after we be
regenerated, which they terme, The vp-
right freedom, we actually sin not, nei-
ther in thought nor deed. And y^e we may
heare the Authour H.N. utter his own
speech, I will set downe what he wri-
teth touching this matter.

In the Dialogue, deuision 26. follio. 40.

The true freedom is this, that the man
in his heart, minde, and spirite, be wholly
released, purged, and purified from all
wicked nature and sinne, whiche hath
raigned ouer him, and that there dwel,

C.iiiij.

liue,

The displaying

liue; nor rule, any other thing in him, namely in all his spirites, thoughts, mind and soule, but alone the true Godhead, with the louely beeing of the vpright loue, and wholly to be replenished with all the vertues of God, and that there flowe nothing else in him but spirituall and heauenly waters.

Whereby it may appeare what the Authour H. N. thinketh touching regeneration, whiche they call The vpright Freedome. And as I haue conferred with diuers of the same familie, to vnderstand these mysteries, which in the end with much a do, I haue found out to be, y after we be regenerat, we sinn not. And when I haue required somewhat out of y holie scripture to proue this, in the end I haue receiued this for answer. God doth promise to dwell with y man that is of a lowly mind & humble heart. Also, ye are the Temples of the holie Ghost. And againe, the father and I wil make our habitation in man. Nowe where Christ dwelleth, there also is the father and the holie Ghost: where o2 in what man soeuer God thus dwelleth,
it

of the Familie of Loue.

it may be well verified, God dwelleth in him: if God dwell in him, then the contrarie can not remaine in the same bodie. God is pure, and will not dwell in a corrupt vessell. Two contraries can not be in one place. Christ and Be liall can not dwell in one temple. Light and darknes can not be together. That man y^e hath God thus dwelling in him, may be called Godded, or god dwelling in him: so y^e by this reason man is God ded with God, and God Hominified in man. This their Rabbynes or Illuminat Elders do teach, and whatsoeuer this Godded man doth speake, thinke, or do, it cannot be euill, neither may be so indged by any.

What vain doctrine this is, may wel appeare euen in it self, & yet I was long acquainted, & much trauelled in y^e matter, befoze I could get this great myste rie opened vnto me, which y^e yong ones in the Familie can not explicat, except he come vnto the state of an illuminate Elder. And as I haue befoze proceeded, so you shal see y^e authour H.N. vtter his owne words, whereby no suspicion shall arise,

The displaying

arise, that I haue spoken that I can not
proue.

*H.N. in the dialogue, Chapter 16.
diuision. 16.*

It becommeth not that any should
take in hand to teach, but onely the il-
luminat Elders in the Familie of Loue,
whiche haue receiued the worde of life
from the liuing G O D, and are euen so
through the same Godded with God, or
incorporated to God, with whome also
God in one being and power of his spi-
rite is hominified, or become man. Ther-
fore it is assuredly al false and lyes, sedu-
cing and deceitfull, what the vngod-
ded or vnilluminat men out of the ima-
gination of their knowledge, and out of
their learnednesse of the scriptures bring
forth, institute, preach, or teache. They
preache in deede the letter, but not the
word of y^e liuing God. Let them esteem
them selues as holy as they will, they are
a false Christianitie, and diuelishe Syna-
gogue, or schole.,

Now

of the Familie of Loue.

Now maist thou perceiue, how this
H.N. esteemeth all preachers and tea-
chers that are not thus Godded, or
thus illuminate. In deede I confesse, that
without the spirite of GOD, which his
childzen be partakers of, we can not see,
nor perceiue the mysteries contained in
his woꝛde, muche lesse declare the same
to others. But that we must be Godded
with God, because the scriptures vse no
such phrases, neither hath any wꝛiter
before vs in Gods church vsed any such
pꝛoud speeches, I thinke, with the Au-
thor they are to be reiected in that sence
that he meaneth. For being thus God-
ded or illuminate, he standeth vpon his
tiptoes and saith.

H.N. out of the prophesie,
Chap. 3.

Although ye dissemble with me, and
how craftily so euer ye couer you before
me, yet are neuerthelesse all the coun-
sels and fallhoods of your hearts mani-
fest before mee, and so much the more
naked and bare before the eyes of my
heart and spilitie.

The displaying

If these words do not proue H.N. to be a wicked deceiuer, let the indifferent Reader iudge. We affirmeth that the secrettes of our hearts are known vnto him, which knowledge pertaineth only vnto the Lord our God: For he is witnessed by the holy scripture, to be y^e searcher of the hearte and reignes of man.

Thus how H.N. teacheth his family, that he is Godded with God, I haue described: the rather because it is one of y^e chief mysteries & secrets of their schoule, which verie fewe do vnderstand, except the illuminate Elders, who also are Deified or Godded, till they doe growe vnto the manly oldenesse in the lone, as they vse to speake. These blasphemies, doe require a longer discourse then my simplicitie is able to atteine vnto, but I hope Almighty G D D will rayse vpye vnto his Church some good man: who will take some paines learnedly to confute this horrible doctrine. In the mean season, these bryefes I haue set downe, mindinge to let some of the Family see the vanitie of their Authour and his doctrine, howe contrarie to the Scriptures

of the Familie of Loue.

tures of God they be. *In the Booke of. H. N. intituled E-
uangelium Regni, The Gospell of the
kingdome, which is a title that none of
Gods childeen durst euer giue vnto a-
ny of their Bookes: and in deede it is a
nother Gospell, then that which is con-
teined in the New Testament of our
Saviour Chryste. Now H. N. aduanceth
the Pope and his Cardinals doeth
manifestly appeare in the 13. Chapter
of the same Booke: 1: The Apostle Paul did arme Gods
childeen and exhorted to beware of suche
as should bring vnto be another gospel.
yea, although he were an Angell: & it is
also written, that our aduersarie doeth
transforme himselfe into an Angell of
light to deceiue Gods childe, if it were
possible. Euen so H. N. in all his wor-
tinges, how doth he transforme himselfe
to be deified with God, & God in him to
be Dominified. Which in plain teaching
are, y he is made euen as God, & God in
him is become man: which is horrible
blasphemie. For we haue the Spirit of
God*

The displaying

God by participation, and not Deified;
For that belonged to Christ our Lorde,
who, as S. Paule witnesseth, thought
it no robberte to be equal with God. No
man would suppose that in this great
light, where Christ Jesus and his glo-
rious Gospell doth shine, that such do-
tinges and dreames of men possessed
with a fantastickall spirite, could take a-
ny deepe roote in the heartes of men: but
alas, we see y^e there is no error bee it
neuer so absurd & senselesse, y^e hath not
many fauourers: & this hath the more,
for that the Authour H. N. teacheth,
that an outward shewe of a holie life
doth chiefly please God: when as with-
out faith, our life and works are impie-
tie and wickednesse: and you shal neuer
in all the writings of H. N. (that I haue
read) heare him aduance, or once speake
of our faith in Christ Jesus: but he doth
ravage from matter to matter, in his
writings so obscurely and darkly, that
he thinketh neuer to be espied, what his
scope of doctrine is: which in deed is not
so plainly set forth in his smal treatises,
as they are in a booke intituled, *Speculum*
iusticie

of the Familie of Loue.

insinua, The glasse of righte ousnesse: vnto
to which booke the authour doth still re-
ferre his reader to be fully certified: of
which booke they make such bragges,
that all the world is not able to contro-
the doctrine contained in the same: and
still their Elders do beare their pupils
in hande, that the booke shall be publi-
shed. From day to day great collections
haue bene made and sent into Flanders
there aboute, but hitherto all in vaine.
Yet I haue talked with some of the Fa-
milie that hath read certain fragments
of the same booke, and they say no man
can resist the spirite which the authour
doth shewe forth in that booke. They
thinke it is long lacking, but I suppose
it will neuer be missing. Howe vainely
they boast of such bookes, is well verifi-
ed in one of the Familie, who speaking
vnto a man of good calling in London,
which is readie to testifie the same, and
both the parties are living, when the
one did expostulate very earnestly, why
the other once professing the Gospell of
Christ Iesus, was now turned vnto
p error of H. N. The other answered.
It

The displaying

It is a wise Gospell which I professed
then, I knowe an other manner of Gos-
pell farre better then that: In such repu-
tation haue the Familie the bookes and
doctrine of. H.N. But why H.N. intituleth
his followers, A familie of Loue, I
think it to be a myserie not to be expli-
cated. Such's it our hath supposed them-
selues to be the true Church, but H.N.
is contented that his be counted a fa-
mille. Why he addeth this word Loue,
I could neuer perfectly learne, but as
some haue interpreted to me, this word
Loue, in many places of the anthur,
very signifieth the spaciellie of God as in
these three phrasos: The louely being of
the Loue: or, The manly oldnesse in the
Loue: Here Loue is take in both places
for God, according to this saying, Deus
est Charitas, God is Loue: but why they
use this phrase so much, I cannot
well vnderstand. It is true, that God is
Loue, or Charitie, so is he with vs, so is he
Mercie, and all other like verques: but
they are not in him as qualities, one ex-
celling another, as they reigne in man:
but he is Loue without measure, such
Loue

of the Familie of Loue.

Loue it selfe, euen so Iustice it selfe, euen
so Mercie it selfe: he is all Loue, he is all
Mercie, he is all Iustice. But when we
speake of any of these which procede
from the Maiestie of God, we vnder-
stande not by any one of these God him
selfe. For as his loue is exceeding great,
so his mercie also: therefore by as good
right may an other bring forth a doc-
trine of Familie of Mercie, as H. N. a
Familie of Loue: For mercie is our gret
comfort, & mercie is the fairest flower of
our garland. We read in the holy scrip-
tures of diuers sortes of loue, of which
three be principall. The first is, y^e loue of
God towarde his children, set forth in
these wordes. So God loued the worlde
that he gaue his only begotten son, that
none that beleue in him should perishe,
but haue life euerlasting: which loue how
perfect it is, and howe excellent, it pas-
seth the capacitie of man to conceiue,
much lesse to vtter or describe. It cau-
sed that beloued and elect vessell Saint
Paule, to exclaime and crie out, Oh the
exceeding greatnesse and deapth of the
loue of God, which loued vs first, 1. Joh.

John. 3. 16.

D.

4. Chap.

The displaying

4. Chap. vers. 19 : this loue is perfect in
deede. The second loue that is exprested,
is the loue of vs againe towarde God,
appearing in these words: If ye loue me,
keepe my commandementes. And a-
gaine, The loue of God is shed abroad
in our heartes. Ro. 5. Chap. vers. 5. whi-
che loue in vs, howe vnperfect it is, ene-
ry one feeleth in himselfe, and is a wit-
nesse. The third is, the loue that one of
vs should shew towarde an other whi-
che properly is called Charitie, appea-
ring in these words. By this shal al men
knowe that you are my disciples, if yee
loue one an other. And againe, A newe
commaundement I giue vnto you, that
ye loue one an other. Joh. 13. Chap. 14.
vers. Howe, if I might be so bolde as to
demand this questiō of H. N. or any of
their Illuminate Elders, of which of
these three lones is their fellowship?
If they say of the first, which is the loue
of God towarde man, they deceiue the
selues: for of that fellowship none is par-
taker but Christe Iesus our Lorde. If
thei be of the second, which is the loue
of man towarde our God, it is so im-
perfect

of the Familie of Loue.

perfect and corrupt in vs, that I thinke they will not acknowledge them selues to be members of such imperfection. If they will be of the third, which is of the loue we owe one towarde another, I thinke if they enter in, to see how weak and feeble it is in vs, and in euery one of Gods childre, they shal easily iudge how farre off they are fro that they shold be: as if ye looke into S. Pauls first Epistle 13. Chapter, verse 4. there shall you see the properties of loue rightly described: howe loue boasteth not, enuieth not, seeketh not her owne, reioyceth not in iniquitie, suffereth all things, beleeueth all thinges, hopeth all thinges, endureth all things. But how these shall be found in any, yea euen in y best of gods children, (if we rightly iudge our selues) I cannot discern. Of this laste loue, if they will haue their fellowship, then let the behold how vnperfect their Familie is, & contrarie to that they vainly brag. Where H.N. hath written these words. We the Elders of the holy vnderstanding shall reigne vpon the earth in righteousnesse, & vnder the obedience of loue, iudge y

D.ii. worlde

The displaying

world with equitie. When these things shall come to passe, this dreamer which would be taken for a Prophet, doth not tell vs. Were y^e maiest see this Prophete perswading his familie, y^e the Elders shall reigne vpon the earth in iudgement and equitie. Who would not followe this authour that so plentifully will rewarde his scholers, to make them vpon earth Kings and Iudges? I doubt his words be no warrants, nor his promise any payment: for it is 28. yerres ago since he made this sollemne protestation, and yet none of the familie do intoy any part of the promise: but contrarie it doth appeare, y^e none of his Elders neither in England, Flaunders, or else where, dare once be so bold as to defend their dreaming prophet, but subtilly in corners insinuate vnto the simple sort, & feed them with many outward promises: but to argue or dispute their cause with any of Gods children, therein they keepe silence, and pretend ignorance, affirming their elders to be able to defend their Authour and his doctrin, but they are but partakers of the holy vnderstanding.

of the Familie of Loue.

ding. And when you happen to meete a
ny of their Elders, you shall finde them
as farre without sense or feeling of the
spirit of God, as y^e yonger sort: although
they can set a shew of greater grauitie,
And bicause I haue often made mentioⁿ
of their Illuminate Elders, I thinke it
not amisse to name one, and the same
notoriously known. His name is Chri-
stopher Virell, a iopner by occupation,
a man that all the dayes of Queene Ma-
rie was a teacher of those famous here-
tiques the Arrians, and at Paules Crosse
did solemnely in the first yeare of our so-
uerain Lady Queene Elizabeth, recant
the same errours, as by the register of y^e
bishop of Londo doth manifestly appeare.
And now, as the olde prouerbe is, he is
gone, *A malo in peius*, from euil to worke,
Such men as can not be content with
the simple trueth taught in the holy
scripture, but curiously seeke for singu-
laritie, do easily fall into such bypaths,
as our enimie by his subtiltie can lead
them vnto. And to speake truely, this is
the onely man that hath brought our
simple people out of the plaine wayes
D. iij. of

nota

The Displaying

of the Lorde our God, and hath put so many toyes of this authour H.N. into their heades, that I feare me they will not easily be remoned. What travell he hath taken, howe he hath trudgeed from countrie to countrie, and howe he will not once moue his speech, if any learned or godly persons, that hath any true knowledge of the worde be present, is very wel known: but among the simple he is peerelesse, and in dede, the oldest Elder of our English Familie, amongst whome he hath his maintenance. His wife is resident in London, with whom (as is supposed) he hath not bene these two yeares. In corners both this man crape, and dare not shewe his head, nor maintaine that doctrine which he hath taught: but certaine of his pupils haue bene imprisoned, who in the end haue subscribed against the doctrine of H.N. which Vittel both teach. Cuerie doctrine whiche is true dare abide the light, but the doctrine of H.N. is kept in corners, & dare not abide the light: a certaine Argument that it is a counterfet doctrine. For no one man dare once open his mouth,

of the Familie of Loue.

month, or put penne to paper to defende
their Autho^r in England: but amongst
the simple, whose capacitie is like vnto
ware, which will easily receiue euerie
seale or print, among such will he sound
his trompe. He saith the last trompe
shall blowe, by which he vnderstandeth
the last doctrine which shalbe published
vpon earth. which is (as he saith) this
doctrine of H.N. How he miserably do-
eth expound the holie scripture vnto the
simple people in corners, my heart doth
lament: how he driueth the true sense
of the holie Ghost into allegories, it pi-
tieth me to heare: and other wise to in-
terpret the holie scripture, is to sticke in
the letter, as he vntruly affirmeth. But
woe be vnto those simple people which
doe giue eare vnto such false teachers,
they can not with the Lords our God,
pleade simplicitie, and ignorance by no
meanes can excuse them. If the blinde
leade the blinde, they both fall into the
ditch. The greatest grieue that I con-
ceiue against y^e Prouices of y^e Familie,
is, that some of them haue bene profes-
sours of Christ Iesus Gospel according

D.iiij.

to

The Displaying

to the brightnesse thereof, which by his
god will and pleasure he hath reuealed
in this latter age most plentifully: and
now by the doctrine of this Vittell are
declined so farre, that the true sense of
the Gospel they despise, and followe the
vaine and fantastickall humors of Vittells
allegories, a man utterly vnlearned,
more fitte to be a scholler in Christs
schoule, then an Illuminat Elder in the
familie, and so a teacher. He that ne-
uer learned Christe Iesus truly, howe
can he teach Christe Iesus to others? And
in deede, if he taught Christe Iesus he
were to be borne withall, but that is
not the marke they shote at: To set vp
H.N. as a Prophet, to aduance his pre-
ceptes, to credite his speeche, to beleue
that he is Godded with God and cannot
erre, is their whole indeuour. But a-
mongst the rest in deede they insinuate
a good life, which they pretende to fol-
lowe: which is as the visard and cloake
to hide al the rest of their grosse and ab-
surde doctrine, and the hooke and baite
whereby the simple are altogether de-
ceiued. And this is the subtiltie of Sa-
than

of the Familie of Loue.

than, whp other wise could not preuaile
with such bewitched doctrine, except it
were shadowed vnder the cloake of out-
ward holinesse. For there is no sound
argument, a good life is all that is re-
quired for vs to do, & with this the Fa-
milie doe seeme to presse Gods children
often in conference. For if p. will serue
to saluation, I see not how the Jewe or
Turke can be excluded; whose workes
outwardly (if they be viewed) shall con-
demne vs.

Howe close vnto the letter of the
lawe doeth the Jewe sticke? How wil-
lingly doe they abide as vagrant and
banished men in euerie countrie? How
pitifully doe they relieue their brethren
whiche want: so that none is found to
want that, which another is not reay-
dy to supply: which are notes & markes
of charitie, or loue, and truely in my o-
pinion we come not nere the Jewe in
this point.

But I pray you, what doeth all this
maile without a true and a righte
fayth in Christ Iesus the sonne of God?
The Turke likewise is a great & dili-
gent

D.v.

The displaying

gēt obseruer of his Alcaron, a great fast-
ter or absteiner, a great giuer of almes,
diligent in prayer, seuerie in keeping
his worde and promise, verie charie in
keeping his Sabbathes, verie obedi-
ent to Princes and Magistrates: and to
speak truth, in many outward vertues
doth farre excell vs Christians, (to our
shame it may be spoken,) but what doth
all this auayle? For so much as they
blaspheme Christ the sonne of God, and
denie his Godhed, and resurrection, they
haue no part nor fellowship with vs of
the promise of God, touching Christ our
Lord, neither are partakers of his mer-
cie, which thzough Christe we see in
our heartes, to our great consolation &
comfort. Without faith it is vnpossible to
please God.

Therefore, a right faith in Christe
our Lord, is cheefely to be required and
sought after, and then our workes will
of necessitie follow. For it is the proper
fruite of that excellent tree: a true faith
can neuer be without his workes, which
sticke so close together, that they are in-
separable. A faithfull man can neuer be
without

of the Familie of Loue.

without gods workes, no more then fire
can be without heate: and yet a faithfull
man is not without sinne, as H.N. doth
auouche of his regenerate man. We
haue many examples to proue, that a
faithfull man or a regenerate man, doth
sinne often, and to vse the wordes of the
Prophet Dauid, *Septies in die cadit iustus*,
seuen times a day doth the righteous fall.
This cannot be vnderstood, but of a faith-
full and regenerate man. Dauid was re-
generate when he fell into whooredome
and murder. Peter was regenerate whe
he denied with cursing Christ our Lord.
Paule was regenerate when he solemn-
ly pronounced those wordes, Christe Ie-
sus came into the world to saue sinners,
of the which number I am the greatest.
And I am perswaded that we are neuer
so neere vnto God our Lorde, as when
we feele sinne moste heaue. God cal-
leth not such as be emptye, or feele not
the load of sinne: but Come vnto mee
all ye that are loaden with sinne, I wil re-
fresh you. I speake not of the reprob-
bate, who in deede feele in this life a hell
in their conscience, and do dispaire: but
Gods

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GOOD children do feele themselves wounded with sinne, euen to death, but by grace giuen from aboue, they doe apply that souereigne salue, that whole some medicine, Christe Iesus, whose passion hath purchased, whose blood hath cleansed, whose death hath cured all our diseases and malabies. This comfort doth H.N. take away from his family, and placeth in stead thereof his owne preceptes, without comfort to a troubled minde. For his doctrine is, That wee must growe vp vnto the manly oldnesse in the loue, which in playne tearmes, is to growe to perfection, and to be without sinne, which they affirme in this life to be brought to passe. If this be good doctrine, then the holie Scripture is contrarie. 1. Iohn first Chapter If we say we haue no sinne we deceiue our selues, and there is no truth in vs. Likewise Paule Rom. 8, verse 20. The creature is subiect to vanity, not of his owne will, but by reason of him that subdued it vnder sinne. To the Galathi Chapter. 5. verse 17. The flesh lusteth against the spirite, and the spirite against the

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of the Familie of Loue.

the flesh continually. These are contraries the one to the other, so that ye cannot doe the same thinges that ye would. And Almighty God did pronounce vpon man at the beginning, this saying, God sawe that the wickednes of mans heart was great, and all the imaginations and thoughtes of his heart were euill continually. Gen. Chapter 6. verse 5. The whole scope of the holie Scripture doth proue, that God hath shut vp all vnder sinne. Now if H.N. or his Illuminate Elders will still auouch that they are without sinne, then may I as truly aledge y they are without Christ. Let the terrible example of Sharpe and Allin moue you to consider, how desperat a doctrine you imbrace, whose souden deaths, without any comfort in Christ, may remaine as an example to all posteritie. For the Autho^r of this errour is Satan, who in a desperate state leaueth his pupils. For it was pride that caused almighty G D D to execute his iudgement vpon him, his state being angelical: so likewise he seeketh to bring man into the same destruction by the same meanes

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meanes, through pride and presumption, that we are pure & without sinne, and so exalting our selues, we might haue the swifter damnation. For Almighty God hath cast our condition & state so lowe, that wout his mercie set forth by Christe, we all perishe: as is witnessed by Paule, * God hath included vs vnder sinne. * Also both Iewes and Gentiles are vnder sinne, (as it is writtē,) There is none righteous, no not one, &c. We are neuer so nere vnto our God, as when we feele our sinne as a burthen or heauie loadē lying vpon our conscience, nor neuer further off, then when we feele or testifie that we are without sinne: which perswasion Sathan doth feede our humours withall, contrarie to the holie Scripture.

Therefore, I conclude that this principle, to liue in this life without sinne, is merely the suggestion of Sathan, and not of the spirite of God. Christ Iesus came into the worlde to saue sinners. And againe, I came not to call the righteous, but sinners to repentance. If Henrie Nicholas, and his illumi-

Rom. 7.

Rom. 3.

Psal. 14.

of the Familie of Loue.

Illuminate Elders be now without sinne, *Actes. 4.*

Christe came not for to saue them.*

For there is none other name vnder heauen giuen to men by which we shal be saued, but Christ Iesus : Therefore manifestly it appeareth, that H. N. and his Illuminat Elders are clean excluded, and haue no neede of Christe: for his offence and death doeth properly belong to sinners, then consequently not to them.

Therefore ye nouices of the family, which see not into what daunger Christopher Vittell, & H. N. doeth miserably bring your troubled mindes, looke wel betimes, espye their subtiltie, leaue the doctrine which is without comfort, and hath no warrant in the holie scripture : forsake those pœuish and darke riddles of H. N. and cleaue vnto the holie scripture : leaue the phantasies of H. N. and his scholler Vittell, and by little and little ye shall espie their craft and subtiltie, how they set vp them selues and not Christ Iesus : how they teach false doctrine, which dare not abide the light, nor they are not able to defend : and yet perswade you in coznerns, that it is the
spirite

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Mat. 18.

spirite of God, by whiche they speake. How greivous ye are vnto the Church of G D D, may appeare by the trauell which is taken for your sakes: what offence ye giue, what stumbling blockes ye are vnto the simple towhome ye ought not to offend, no not the least, let your conscience beare witness. *It is necessarie that offences come, but woe bee vnto them by whome they come. Know this for certeine, without the Arke there is no saluation: except ye abide in the vine Christe, ye bring forth no fruite: ye cannot serue two maisters, being so contrarie.

If ye cleaue to H.N. and his doctrine, ye haue no parte nor fellowship with Christe Iesus, for H.N. destroyeth the office of Christe our Lorde, and taketh away the comfort of his Gospel, in steede whereof he placeth his vpriight freedome, with a perfection in this life, suche as the holie Scripture alloweth not.

For our battell is continuall, and shall neuer haue end, vntill our flesh be dissolued: and we at rest in Christe. If we

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We must attaine to suche perfection in this life as H. N. Medweth, then our Saviour Christe did in baine teachē vs to pray continually, Forgiue vs our trespasses, as we forgiue, &c. Also Leade vs not into temptation. Which petitions are without effect. if his doctrine be true. Therefore as ye loue your own soules, beware of his doctrine, examine it better, acknowledge Christ Iesus and his Gospell, and leaue the drowlie dreames of a dotting Dutchman, and the erronious spirite of Christopher Virell, a rude and vnlearned Boyner. And although they boast neuer so much of the spirite, yet vse the counsell of the holie Ghost. Beleeue not euery spirite, but trie y^e spirite, whether he be of God; Think not within your selues that they cannot erre, it is a priuiledge not giuen to mortal man, but only to our immortall God. God is true, and all men are liars. Beleeue not that his Bookes are written by the spirite of God: for God is not contrarie to himselfe: the doctrine of H. N. is manifest contrarie to God, & the

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doctrine published by Christ in his gospel. If ye continue in the Family of H.N. ye denie Christ. We may not hold of Paule or Apollo; for they were not crucified for vs; we are counted Christs friends, if we doe these things that he commaundeth. What have we to doe with H.N. as his commaundments & Deceiue not your selves with your pretenced the use of scholastic life, but confesse with the Prophet David, Psalm 130. If thou Lord shouldst seeke straightly vpon sinnes, Lord, who should abide it. Even the holiest & best men, (being earthly men) haue neede to call vpon God, in this manner, with the beloued Prophet David. If you imagine that your works do helpe or profite you to saluation, ye are with the Pelagians and Papistes, deniers of the grace of God in Christe our Lord: in which doctrine of merite, there is no comfort nor consolation. If ye continue still in the Family of H.N. there is neither hope nor helpe for you. Christs sacraments you contemne, which are to vs the seales and cognisances of our redemption, and to

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of the Familie of Loue.

kens of his couenant and promise. Ye haue forsaken the sayth which Christe Iesus planted in you, and haue digged vp puddels of coꝛrupte waters vnto your selues. Consider I pray you, from whence ye are departed, and whether you are come: ye are gone from the comfortable promises in Christe Iesus, touching the forgiveness of our sinnes, our consolation, & redemption, & are diuen to & fro with many vaine persuasions of H.N. that first you shall be made partakers of the holie vnderstanding, then inioye the vpꝛight freedome, to be free from sinning, and lastly come to be an Illuminate Elder, to be Deified with God: with such fantasies are ye fedde, and suche doctrine are ye taught, but how these thinges agrée with the holie Scripture is partely shewed before. Miserably is your simplicitie deceiued through these false teachers, and yet howe vnwilling ye are to see this your nakednesse made manifest, by pꝛoofe I can testifie. Haue a regard at the last vnto your owne soules whiche Christe hath deere bought, (if you per-

C.ij.

teine

The displaying

teine vnto him) & let them not be snared in such doctrines of men: (yea men of the worst sort.) But if there be any loue of **G D D** in you, loue the Lorde Iesus, and be of his Church: which you can not be, embracing **H. N.** and his doctrine. Consider his loue, his mercie, and his patience in suffering vs to fall into many temptations, that our returne might be the moze ioyfull to him. I pray you marke but this one thing in their teaching, how they driue the true sense of the holie Ghost into allegories: And when so euer any texte of the holie Scriptures is alledged by any of Gods childzen, they aunswere that we little vnderstande what is meant thereby: and then if they be pressed to expounde the place, by and by it is drawne into an allegorie. For they take not the creation of man at the first to be historicall, (according to the letter,) but mere allegoricall: alluding, that Adam signifieth, the Earthly man, the Garden, the Woman, the Serpent to be within man: and applying stil the allegory, they destroye the trueth of the historie.

H.

of the Familie of Loue.

H.N. in the first Epistle, de-
uision. 19.

For H.N. biddeth his Familie, Come
eate of the tree of life that standeth in y
midst of the paradise of the Lord, Come,
eate, and taste of the hidden bread of the
Loue, and liue eternally.

And as they expound this place thus:
euen so doe they all the whole course of
the scripture, leauing nothing certeine
to our sayth: for by as good righte
may they make an allegorie of Christs
death and Passion, and say that
CHRIST signifieth annointed, and
so alluding and following that sense,
denie that the man Christe Iesus di-
ed, and so by application of the Alle-
gorie diminish our faith and hope. And
indeede, when I was earnestly solici-
ted by some of the Familie to imbrace
that way, which the mercie of the Lord
kept me from, the first steppe that I
should haue entered into the depth of
their diuinitie, was, to learne the signi-
fication of the Hebrue names of the
C. iiij. Scrip.

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Scripture, and thereby to expound the same.

What a miserable case is this to see the holie Scriptures thus drawen from the true sense, into Allegories, whiche may be taken many wayes, euen as the vaine imagination of man can deuise? And surely it is verie pernicious and hurtfull thus to expound the holie Scripture: and yet the simple people (not seeing the deceipte hereof) doe thinke that these be notable men, and haue the spirite of GOD, and that they teache them suche thinges therby, as they neuer heard of before. I denie not, but sometimes the allegory may be well applied, and to good purpose, but when we applie the allegorie to destroy the true sense of y^e holy ghost, it is by no meanes to be admitted. For if we take such true histories as the holy Ghost hath left to his Church, whereby he sheweth what his will is, and drawe the same into an allegorie, what do we leaue certain, that our faith may depend vpon? and where is our hope, if allegories may haue place? For as I
saide

of the Familie of Loue.

saide before, they expound this place of
Saint Paule. 1. Cor. The last trump
shall blowe, and the dead shall rise, &c.
The last trump is the last doctrine whi-
che shall be blowne vpon the earth, whi-
che is this of H.N. And the dead shall
rise, that is, such as were dead in sinne,
shall be raised vpon by the same trump of
doctrine. What a horrible matter is
this, to see the holy Scripture thus dra-
wen like ware vnto euery purpose? A
man would thinke, that no man hauing
his senses, would euer credit such fan-
tasies and vanities, but I know too ma-
ny, that haue a spectall liking of this
teaching, & do embrace it as the trueth of
God. Many partes of this our countrey
is pitifully snared by such vaine teachers
as Christopher Vittell is: yea, not a few
ministers of the simple sozt are herewith
intangled, (with sorrow I speak it,) and
I wold to God that the chiefeest place in
this realme were free of these men. If
we should examine what is the cause of
this errour: surely our sinnes is the
chiefe, which doth prouoke the iustice of
GOD, to afflict vs with such false tea-
chers,

C. iiii.

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The displaying

chers, and the negligence of our ministers, which eyther can not, or will not impugne their error in countrie townes where it is embraced. The malice of Sathan is not behind, who seeing the ioyful succeeding of the Gospell of Christ the sonne of God, doth stirre his stumps in his members, to impugne the same.

There is no Apothecarie in the worlde able to qualifie the bitternesse of his potion or medicine, as our enimie is to qualifie the bitter and poysoned doctrin of H.N. & Vittell, with such swete pretences of a holy life and vpriight conuersatio, which in deed are but mere visars & cloaks to shadow horrible blasphemie. Such subtiltie hath Sathan, that nowe enuying Christ Iesus & his gospel, doth stirre vp his members to disquiet the Church of God with this absurd & senselesse error. And surely we were forewarned of such seducers, that in the latter times would deceiue the simple: the holy Ghost doth set the forth what kind of men they should be, proud boasters, & they haue the spirite of God, as is witnessed: 1. Tim. 4. vers. 1. In y latter days some

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some shal depart from the faith, and shal giue heede vnto the spirites of errour, & doctrines of diuels. And againe, the 2. **Epist. 3. chap. vers. 5.** Hauing a shewe of godlinesse, but haue denied the power thereof: turne away therefore from such. Also **Peter 2. Epist. 2. Chap. vers. 1.** But there were false Prophets also among y^e people, euen as there shall bee false teachers among you, whiche priuily shall bring in damnable heresies, euē denying y^e Lord that hath bought them, & bring vpon them selues swift damnation, and many shal follow their damnable wayes, by whome the way of trueth shalbe euil spoken of.

The same Chapter, verse. 21. For it had bene better for them not to haue knowen the way of righteousness, then after they haue knowen it, to turne from the holy commaundement giuen vnto them. Also the **Epistle of Jude, verse. 4.** For there are certeine men crept in, whiche were of olde ordeined to this condemnation, vngodly men they are, whiche turne the grace of GOD into wantonnesse, which denie God the onely

E.v.

Lord,

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Lord, and our Lord Iesus Christ. Thus hath the holy Ghost decyphered all false teachers, and giuen warning to his childezen to beware of them. It is necessarie that heresies be (saith S. Paul) that those that are perfect may be manifested. And surely Gods childezen haue thereby great triall and exercise of their faith, and the Lorde our God can make such heretiques to serue his purpose, euen to his owne glory: that his childezen being strengthened by him, may not be quer taken in the sleighes and subtilties of Satan, nor his impes, but in the great temptation and seas of errours, may abide stedfast in the Lorde Iesus, and in his promises, maugre the malice of the diuell. If euer there were disturbers of the Church, whereby these scriptures and propheties may be fulfilled, I thinke that now is the time: For what with the bloudie Papistes with their fire and sago, continuall warre, with horrible murders on the one side, and the Anabaptistes, Free will men, Arrians, Pelagians, and the Familie of Loue on the other side, Christs Church hath
little

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little rest, and small fauour in the sight of man, but spurned at on euery side. But blessed be the Lord our God, who in the midst of all calamitie and miserie which his children daily suffer, yet can not be driuen back by any torment, to denie the Lord Jesus, nor his known truth, manifested to all the world: and the Lord raise up stil some of his children to withstand Satan and all his rable, which strue against grace. And surely these and like errors are great exercises of our faith, how constant we will abide in the day of triall. Therefore though the world rage neuer so much, yet our graund captaine biddeth vs to be of good cheere, saying, *Ego vici mundū*. I haue overcome the worlde. In whose comfortable promises we stay our selues, and assuredly beleue, that although the ship of Christ be tossed up & downe with boistrous winds, yet perish it cannot, nor the lest y^e pertaine to him. No dout, many of Gods deere children fall into many snares of errors, but they by grace are called backe againe, if not willingly, yet forceably, so that they can not perish in those

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those wayes. For as our saviour saith, that such times should come, that if it were possible, the elect should be deceived. But it is not possible to be deceived and perish, though our God doth many ways trie vs, and maketh vs examples and patterns one of vs to an other, that his louing kindnes might appære more notable in our preseruatiō, & we be prouoked thereby to shewe a thankful hart in obedience to his will, & also be occasioned to craue at his hands continually, a perfect perseuerāce of our faith in him, euen to y^e end: Which we shal be sure to obtaine, so that no false doctrine of H. N. Vittell, nor any other, shall preuaile once to touch vs, bicause our hope resteth in the Lord Iesus. And I verily beleue, y^e although some of Christes household be entered into those steps of H. N. yet I doubt not but the Lord in mercy wil cal the, & if they wil not come, he wil forceably compel them, if they be his. Therefore, you that are entered into the Familie, through the swēte & sugred persuasions of Vittell or any others, I beseech you, euen for y^e Lord Christes sake, confesse

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of the Familie of Loue.

consider from whome you are departed, euen from our Loꝛde Iesus, who hath bought you, whose armes are stretched abroad, ready to receiue you againe, with the reioycing of Angels ouer your conuersion. How acceptable you should be vnto Chꝛist his Church, by whose shal be perceiued, but especially how beneficiall you shall be thereby to your owne soules, and what rest to your conscience, none can expresse, but such as taste the same, & are partakers of the same grace of God in Chꝛist Iesus. For this is vndoubtedly true, that to wander astray, is a propertie belonging as well vnto Gods chidzen as vnto others, and their often falling is by many examples of the Scriptures made manifest, but that they continue streying, and neuer retorne home, or that by falling, they willingly wallowe in the myze, is a certaine note and mark that they pertaine not vnto the Loꝛde Iesus, nor are partakers of his death. Therefore if ye willingly perseuere and continue followers of H.N. Vittell, or any such, you are strangers in Chꝛistes schole, and it will

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Will be sayde vnto you, Depart, I knowe you not. Auoyde therefore the daunger ye be in, acknowledge that your teachers may erre, and are mortall men. For since the Apostles times, there haue bene none so priuiledged, but that he might erre. The olde wryters did euer giue that title vnto the holy Scripture, and desired to be belœued no farther, thē they agreed with the same: but your teachers will needes haue their doctrine to be credited and belœued, without examination or triall. Assuredly if you did discerne them aright by the holy historie, you should easily perceine the deceiuers, and your selfe deceiued. For if it be a trueth they teach vnto you, why teach they in coznors, which trueth lo- ueth not. Euery truth is able to defend it selfe, especially the truth of God: and it is of that courage & boldnesse, y there is no power, (be it neuer so mightie) but it dare stand fast and abide the triall, so inuincible a vertue is truth. Did Ch:iste or his Apostles, being threates ned not to publish a truth, conceale the same for feare of life? No verily: to the losse

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losse of life and limme, they stode in the
quarrell of God, against the tyrants of
the woꝛld, and preuailed. But Christo-
pher Vattell your teacher, thinketh it
sufficient to seduce you in corners, and
suffer you to be imprisoned: but for him
selfe he is safe ynough. A good sheepe-
heard (saith Christ) will giue his life for
his sheepe, but your shepheards wil not
hurte their fingers for their familie,
but lurke in corners, and delude and
deceiue greatly your simplicities. Alas;
why are you so bewitched, or so bereft
of sense, so to imagine, that a mortall
man, an obscure Authour, whome you
neuer sawe nor knewe, hath onely the
truth, and all the woꝛld else seduced and
deceiued: for so he him selfe confesseth:
and that any other truth then the scrip-
tures teach, is of necessitie to be belie-
ued: or that his Glasse of righteousnes,
which you neuer sawe, hath in it the
wisedome of God fully made knowne;
or his *Euangelium regni*, Gospell of the
kingdome, is that testament sealed by
Christs blood. Surely beware, I ad-
uise you betimes, prouoke not the Lord

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our God to vengeance with these abhorde blasphemies. For it is witnessed, He will hasten his comming, and will not be slacke. You once did abhorre the Pope as Antichrist, and now doe embrace an Antihour, a right chicken of the Church of Rome, who hath opened the mysteries of the Masse, and euery trifling toy therein, at large, in his booke intituled . A declaration of the Masse. Alas brethren, is your faith which once you had in the mercifull promises of Christe Iesus come to this, that an obscure man, whose person you knowe not, and whose books you did neuer vnderstand aright, hath stopped that liuely fountaine that did once flow in you? Assuredly, it is the malice of sathan that hath brought this to passe, & you being led out of the way, into the bypathes of mans denices, might perish in the same. But my hope is, that as many of you as pertaine vnto our Lord and sauour Christ Iesus, and are members of the holy communion of Saints, shall at the last be brought to see howe deepe you are fallen, and how soze ye haue ben wounded,

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of the Familie of Loue.

ded, eue to death, by that deceiuer Christopher Vittell: a man bozne (as it were of purpose) for that intent: whose erroneous spirit the Church of God hath tasted many ways. And marke this thing well: that man that once is entred into heresies, & not wel reclamationed, is subiect to manifold temptations of our enimie: which is well proued in your instructor Vittell, who teaching the monstrous opinion of Arrius many yeares together, now is possessed with infinite more errors, and is the childe of destruction tenne folde worse then before. It is a wonder to see, that men hauing once knowne Christ Jesus, do now notwithstanding denie the effect of his office, which the doctrine of Henrie Nicholas doth in many pointes, and yet is beloued and embraced very greedily of you, yea, aboue measure. It should appear that Christ was not surely fixed in your mindes, for if he had, no blast of H.N. Vittell, nor any, could haue separated you from the loue of Christ Jesus. Such wandering errors are they subiect vnto, that perfectly doe not embrace our

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Lord Christ, according to his promises manifested and declared in his worde : but feede themselves with fantasies and deuices of men, yea, such men as neuer lerned Christ Iesus truly. Such are verified in the scripture, *Exiere à nobis, sed non erant de nobis* : They went out fro vs but they were not of vs. Euery error that hath bene in the worlde, hath had some patrones and defenders, learned and skilfull men in science and arte: but this error of the Familie hath neither Anthour nor disciple, which are indued with true knowledge or learning. For H. N. doth despise such as bring forth any doctrine out of the learnednesse of the Scripture, he saith, it is all seducing and lyes that such doe preach or teach, yea, and it is further auouched by H. N. that none of vs in the Church of God, can teach the truth of Christ Iesus, but only he, and such Illuminate Elders as are brought vp in his Familie. But as I haue before proceeded, it is convenient that their Anthour speak him. I. Ise, that the Familie may iudge that I deale indifferently. His wordes be these.

of the Familie of Loue.

In the prophesie, Chap. 3. verse. 6.

Strangers which walke not with the Familie of Loue, or deale falsly therwith, tast not of the louely beeing, for earthly are all their mindes and thoughtes. The Scripture learned man hath no knowledge of Gods matters, hee can not vnderstand any tittle, much lesse expounde or interpret the same to others. All Scripture appeare to such, couered, secret, in signes and parables: neither comprehend they what the same (according to the trueth) is. It is giuen onely to the Familie of Loue to vnderstande the secretes thereof.

Hereby it is manifest, that H.N. doeth signifie vnto his Familie, that none can speak the truth but he & his Elders, nor none can vnderstande the scripture but they. Upon this perswasion it cometh to passe, y^e few or none in the Familie doth credite or beleene any other that teach, except H.N. or his Elders. How pernicious this matter is, if you credite his speech, shal appeare. And if truth be tied

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except he be sent. If H.N. can proue vnto vs that he is sent of God, (as he boasteth) then he is to be credited: but we haue shewed that his voyces are not the voyce of God, reuealed to vs by Christe Iesus, but more contrarie: therefore by no meanes to be credited. For none that is sent by God, will teach any doctrine contrarie to that whiche is reuealed in the scripture. For we are not to beleue him, although he be an Angel from heauen. For H.N. teacheth not Christ, but himself, extolling him selfe, his doctrine, and his wisdom: which is a token and marke, that he is not led by the spirit of God, but is puffed vp with y^e arrogant pride of his minde, in boasting manner, whiche Gods children did neuer follow. For the holie spirit doeth promise to dwell in the man that hath a lowly and humble heart, and not in the proud and arrogant person that boasteth himselfe. The spirit of God is neuer boasting, but in humilitie, meekenesse, and patience, doth set forth the glory of God & Christ. And because we may better take a full viewe of H.N. and his spirit, I will set
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of the Familie of Loue.

bowne his owne words, wherby it may
be the better discerned, of what spirit he
is. His wordes are these.

In the preface to his crying voyce.

Although our cause for a time bee
condemned and dispised, yet the iust and
vpright vnderstanding ones, doe prayse
and commende our godlie wisdomes,

In the first exhortation. Chapter. 16.

My children, and you Familie of Loue,
giue eare to me your father, liue accor-
ding to my doctrine, that it may goe wel
with you, take heede to my doctrine, and
what I doe set forth, and teach: that it
may be a scale of life, & a witnes of truth
in our heartes: For it is your life.

Ende libri & capitulo.

If you humble your selues vnto the
schoole of grace, wherevnto you are cal-
led by me H.N. in the house of life, and
forsake your ignorant knowledge and

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The displaying

good thinking: then shall yee liue and
inherite the peace.

In the Propheſie, Chapter 4.

O Ye Cayniſh ceremonie miniſters,
and ye perſecuters & murderers of the
Abelliſhe vpright heartes: ye haue falſe-
ly iudged the vpright harts, as men wor-
thy to be rooted out of the earth.

If therefore thou ceaſſe not from thy
wicked workes, and from thy iudging
of God his matters, (whiche doubtleſſe
thou vnderſtandeſt not, therefore iud-
geſt falſely) if thou repent not, all the
curſes of the Lawe ſhall be executed a-
gainſt thee.

In the laſt time, the glorious Lordli-
neſſe of the Lorde God ſhall in vs be-
come manifeſted and declared, & in vs
fulfilled.

Here mayſt thou diſcerne H.N. and
his boaiſting ſpिरite: howe he commen-
deth his goodly wiſedome, then howe he
extollet hys doctrine, ſaying, that his
doctrine is their liſt: then he promiſeth,
that his Family ſhall, if they giue eare
vnto

of the Familie of Loue.

unto him, and his doctrine, liue and inherite the peace. He threatheneth the ministers of God (whome he calleth Carnish persecuters and murtherers,) that they haue falsely iudged his Family. He commandeth them to cease from iudging God his matters, saying, they vnderstand it not. He pronounceth the heauie curses of the lawe against them; if they repent not. Last of all, he telleth, that the glorious Lordlinesse of GOD, shall in him be manifested, declared and fulfilled.

If H.N. do not shew him selfe naked & bare in this his pride, I report me to the indifferent view of the Family: (especially such as are not entred into that gulfe, that no truth can be taught by any other then by H.N. and his Elders) whether these speeches proceede from the spirite of God, or from the spirite of pride and presumption. Let them indifferently iudge and espie the deceit where it lurketh: namely, to discredite all the childe of God which teach the Gospel of Christe Iesus, and to plant his doctrine and teaching in stead thereof, and

J. v.

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in deede it is the marke he sheweth at,
but I hope in vain, to al y be Gods chil-
dren. What is this but to take away
our comfort in Chyistes death and pro-
mises, and to be deceiued with the sub-
tilties of a seduced, and erronious spi-
rite, and to discredite the Gospel, that
we might depend vppon H. N. and his
doctrine: O subtle Satan, if thou couldest
bring this to passe, which thou goest
about in thy members, then haddest
thou thy desire, to set by thy selfe, and
tread downe the bloud and death of the
Lambe of God which hath taken away
the sinnes of the worlde. But our God
hath promised to keepe vs his children
euen as the apple of his eye. For as a Fa-
ther hath compassion on his children, so
hath the Lord compassion on them that
feare him. Psalme. 103, ver. 13. So that
Almightie GOD doeth prouide for his
childests safety, from such poisoned infec-
tion, and suffereth others, that willingly
will wander out of the plaine wayes
of Christ, which the Scriptures of God
doe point vnto them. Of all the errors
that euer the diuell did solve to disturbe
the

of the Familie of Loue.

the Church of Christ, none is more subtile then this, y^e no trueth can be taught by any other then by H.N. and his Illuminate Elders: it is false, seducing, & deceiuing, what any other do teache. Alas, why should mortal man be thus lifted vp, and take vpon him Christ his office & calling: for this prerogatiue onely hath Christ Iesus, and none other, to teache all truth, for it is one of his speciall titles, I am trueth. Whither doth H.N. thrust himselfe by this proud challenge, y^e al trueth is only taught by him, and his, and caⁿ not be taught by any other: & sure into Christ his seat & office: but with Lucifer the Prince of pride, he shalbe throwne down headlong, & all such as in their puffed mindes doe exalte themselves aboue their state and condition. For of all vice and sinne whiche man doth commit, none is more odious in God his sight, then pride, especially the pride of the minde in the highest degree, as this is, to place a vile man in Christ Iesus his office and calling.

Into suche errours doe they runne whiche content not them selues with
the

The displaying

the manifest and plaine testimonies of God, to vs reuealed in his worde: but curiously seeke for nouelties at o hands of mortall men, yea vile men, and of the worst condition: and yet, so close they sticke vnto this heresie, by the perswasion aforesaide, (that no trueth can be taught but by H.N.) that I feare me the disease is incurable; except the Lord in mercie open their eyes, that they may espie at the last, into what miserable and vile errors and heresies they are leared: which they shall neuer doe, so long as they holde that principle aforesaide. Yet we of the Lordes householde, will not let to do our dueties to admonishe you, and shew you the greatnesse and daunger of your backslidings, in charitable manner. And although this simple admonition will little preuaile to stirr vp your minds to acknowledge (with vs) the trueth of Christ Iesus his Gospell, yet knowe this vndoubtedly, that almighty God hath in his Church, men of zealous minds, that will not see Christes glorie so defaced, and his Gospell so despised, but will in learned manner

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ner write against your family, and are able to declare your errors, whiche my vnlearned head is not able to bring to passe. Although thys will not mone your mindes, yet my conscience is quieted, in that I haue done my best for your conuersion, and discharged my duetie, which I owe vnto the Church of Christ, (as a member thereof) to open and detecte your leaders and teachers which abuse your simplicitie without measure, and instruct you, that conscience is not god, that you may professe the doctrine of Henrie Nicholas inwardly, and be subiect to the doctrine of the Gospell outwardly: whiche in plaine speech is, to dissemble with GOD.

For you are obedient to such doctrine as is taught, you communicate with vs in Christs sacramentes, you heare our teachers expound the scriptures, and yet you credite and beleue onely H.N. and his doctrine taught by Vittell. Is not this plaine hypocrisie? will God be thus mocked? If God be God, followe him: If Baal be he, follow him. In Gods trueth we must be of a single minde with,

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without halting, hypocrites and dissemblers he utterly abhorreth. If Christs Gospell be a trueth, as the diuels were driuen to confesse, then assuredly H.N. by the same doctrine is manifested to be a lyer, and hath not the spirite of God, but the spirite of pride in a boasting minde. Lift vp your heades, and see in time vnto your health and saluation, searche the scripture more diligently, and leaue the riddles of H.N. and you shal perceiue more contrarietie in their teaching then I haue expessed: you shal rest in the comfortable promises of Christ our Lord, and as for H.N. and his promises, what haue we to doe with them? let them with their Authour perish in obliuion, and be deceiued no more therewith: then shall ye seele how swete the Lorde is, and what comfort we haue in Christ Iesus, which none can expresse but such as taste thereof, & seele it working in them selues to immortallitie: which comfort is not found in the workings of any mortall man. Knowe this for certaine *Lex Domini immaculata conuersens animas*, The Lawe of the Lorde

is

of the Familie of Loue.

Is a perfect Lawe, and conuerteth soules:
The lawes, preceptes, and writings of
men, are all vnperfecte. Why doe ye
cleaue vnto H. N. and his Bookes, and
leauē this perfect lawe of righteousnes,
which leadeth to life euerlasting?

If this warning will not serue, I shal
sorrowe vntil God open your eyes, that
ye may see your græuous reuolte, and
into what grinnēs and snares of the di-
uell you are wittingly ledde, but my
prayer shal not be wanting for you, to
desire the Lord in mercie, for his Chri-
stes sake, that he will at the last mollifie
your stonie heartes, and renetwe a right
spirite within euerie one of you, that
your conuersion may be to Gods glo-
rie, and the reioysing of his Church.

If it please you to reade these simple
instructions which I haue writtē for
your sake, hurt thereby you can not
haue: if any good happen, and that the
Lord doe hereby open your eyes to be-
holde your errour, giue glorie to the
Lord our G D D, whose mercie is ou-
er all his creatures, and imagine,
(as trueth is) that I haue not so contu-
meli-

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meliously vsed your Authour H.N. as
he hath bitterly dealt with vs, in iudge-
ing the Church of Christ, and all others
that are not of his Family. I will vse
his owne speeche.

In the first exhortation Chapter. 7.

By baptis- 1 All such as beleue not the Loue, nor
me he mea are baptised in the name of the Father, it
neth not is not meete to account suche vnbelees-
the sacra uers, and vnbaptised ones, for Christi-
ment of ans, at whose handes we should looke to
Baptisme, finde any word of trueth,

Capitulo eodem.

2 The day of the Lorde, and righteous
iudgement of God shall burne in wrath
and furie, ouer all vngoldly which haue
despised the Loue and her seruice, and
shal cōsume them as a fire to euerlasting
condemnation in the fire of hell, which
is prepared for the diuell and his angels.

Article. 10.

3 We confesse that no man shall ob-
teine

of the Familie of Loue.

teine grace nor forgiuenesse of sinnes at Gods handes without the same commonaltie of holy ones in the Loue.

In the sixth Chapter.

4 But seeing we can not perceiue or finde the true beleefe of Christe, among any people vpon earth, that walke without the commonaltie of the loue, but the same is manifested vnto the holy ones of GOD in the commonaltie of the Loue, nor can bee witnessed by any other people or nation, but onely the commonaltie of the holy ones in the Loue.

In the prophesie, Chap. 18. verse. 38.

5 Ye shall through the requiring of the gracious word in the seruice of loue, become incorporated to the louely nature of God.

1 Here I haue repeated certeine sentences taken out of H. N. whereby first is shewed, that none can haue the truth which beleue not in the loue, & is, whi

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The displaying

the belæue not as they do, nor are baptised in the name of y^e father, which they take not to be y^e sacrament of baptisme, but a mysterie exceeding my capacity to utter, of incorporating vs into God.

2 The such as despise the Loue, & her seruice, shalbe consumed with fire euer lasting, that is, their teaching and seruice.

3 No man can obtaine grace nor forgiveness, except they ioyne with their commonaltie.

4 No people vpon earth can truely belæue in Christ, but their Family, and such as walke with them.

5 Last of all they shall become incorporated to the nature of God, through their seruice of Lone.

Here ye may see the summe of that godly wisdom that is in your Autho^r, & his deepe diuinitie. And surely in my minde it requireth no large discourse to confute the same: the speeche of it selfe doeth sufficiently bewray the minde of their Authour: the effect whereof is, he and his Family haue onely the trueth, and all the world else are deceiued. But

of the Familie of Loue.

I may boldly say, and more truely, that no people in the world that haue any religion, but they hearing H. N. and his doctrine, will iudge him to be a false Prophet, a vaine boaster, and a deceiuer of suche as put any confidence in him: whose doctrine is so absurde, senselesse, & without comfort, that none but idiots, or men without true religion, will embrace the same. And although many simple people doe embrace this vaine way, by the subtiltie of Christopher Vittel and others, yet I haue no doubt, but the Lorde in mercie will beholde their simplicitie, and giue vnto them a right spirite, to discerne trueth from falshood.

If I were disposed to lay abroad euerie odious matter, and euery Tragedie that I haue intelligence of in the Family, I should but infect the eares of Gods children with much vile matter: which I had rather burie in silence, then by naming the persons, to make them abhoyred of the multitude. I think it conuenient therefore, to cover their turpitude, rather then by manifesting

C. is,

the

The displaying

the same, to publishe such odious stuffe,
as would euen defile my pen to write.

By William Moore, a woorthy
Justice in Surrey, had the examina-
tion of one or two of the Familie,
who uttered much matter, which I am
loth to write. I do gather it vpon this
grounde, that so much as their Il-
luminat Elders do not sinne, and what
so euer they commit, it cannot be sinne,
(therfore if they fall into anye acte, be
it neuer so vngodly) it can not be coun-
ted sinne, as it proceedeth from them,
because they are Deified. And what
acte so euer they do, it can not be sinne,
no more then the Prophete Osees, whi-
che was commaunded to take a Har-
lot to his wife, and to beget children in
fornication, and he did so. Vpon such
false and vaine persuasions, what vile
doctrine doeth followe, the verie simple
may perceiue. I doe abstaine there-
fore from further declaring, or dyla-
ting of any such matter as this is, leaſt
I should euen infecte the ayre there-
with.

And if any of the Familie doe sup-
pose

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pose that I write maliciously, & without
proofe, let them signifie their minds
vnto me, and I shall satisfie them pri-
uately of all such matter as I haue in-
telligence: with the processe, wholly
and particularly. And if they denie
that Henrie Nicholas doeth boaste him-
selfe to haue the Spirite of G D D,
(as I haue affirmed) and not by parti-
cipation, but Godded with God, or in-
corporated into G D D, as he vseth to
speake: for my discharge, I will let H.
N. tell how and in what manner he
hath it, that you the Family, and all o-
ther may perceiue what he is, rightly.
His wordes be these.

*The first Chapter of the prophesie, the 11.
and 12. diuision.*

The Lord God of heauen moued me;
* in his minde or spirit, his power com- * which is
passed me with a rushing noyse, and the in him.
glorie of the same God, became greates
in my spirite of his loue, in such wise, that
the clearnesse of God wholly inuironed
me, and shined round about me, where-
G. iij. through

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thorough the sight of mine eyes became clearer then the christall, and mine vnderstanding more brighter then the Sunne,

He doeth not let to vtter vnto the Familie, how mightely and gloriously the God of heauen is in him: so that his sight and vnderstanding became clearer then the christall, or the sunne: whiche if it be true, then it is meete that all generations of the earth submit themselves therevnto, as he saith in his dialogue. And surely this his boasting doeth darken the glozie of Christe Iesus with his Familie, exceedingly. And this is belæued & credited among them, (the more pity) and the simple are deluded and mocked with such vaine boasting spirites, and it increaseth daily in the countrey, and creepeth as a canker euery where, through the smooth speech of their Elders. But how close they keep them selues, and will not vtter their mindes to any other that is not of their companie, I can be both an eye witnes, and eare witnesse: which is a very subtil

of the Familie of Loue.

til persuation of sathan. For that man that wil not vtter his grieffe or sicknes, and where the paine is, howe or when ca he be healed: it is an vnpossible cure. Euen so, in the Familie, they are so close and so warie in their speach, that they will not vtter their grieffe to any that can ease them. Therfoze so long as they continue in that minde, they are remedlesse. I shall not neede to confute their doctrin by the testimonies of holy scripture (which in dede is easie to be done) I doe reserue the same to some zealous pastour in Christs schole, which I dout not, but as occasion serueth, they wil be willing to perfourme. It is ynough for me to beginne the skirmishe, to display the Familie, to make readie the way, & to diserie their foze, that others may come after and onerthrowe their camp, and put them to silence for euermore. He that will rightly consider the originall of this heresie, with the Authours, what persons taught it first, and when it did increase and growe: shall see, that euen when the Gospell began to shine againe, being couered with clouds, and

C.iii.

Dar

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darkened with dꝛames of men, then began Sathan in Dauid George to enuie the prosperitie of the Gospell. Dauid died An. 1556. and then Henrie Nicholas supplied his turne, and followed his steppes, not in Dauids name, but in his owne name, as a Pꝛophet sent of God to rebuke the world, and to bꝛing them (as he saith,) to the right wayes. But moze truely may it be affirmed, that they peruert the simple, which were entred into the right and plaine wayes of Christe our Lorde, and haue brought them from the pure waters, which are dꝛawne out of the fountaine which the holy Ghoste by the scriptures doth offer vnto vs, and doe giue them dꝛegges and puddle, which vngodly men haue digged out of the myze of their owne imagination, and do deliuer it as dꝛink sent of God to quench their thirst: but they deceiue them most shamefully. For to all our senses it doeth appeare to be ranke poyson, and doeth slay the soules of euery one that doth vsually dꝛink thereof. If these simple admonitions may doe the least of you good, giue glorie

of the Familie of Loue.

rie and prayse vnto the Lorde our God:
if not, I haue discharged my dutie whi-
che I owe vnto Christe Iesus and his
Churche, in letting you see the begin-
ners of your bewitched follie. And I
shall not let to make my humble pray-
ers vnto the Lorde our GOD, euen for
his sonne Christe Iesus sake, that he
will open your eyes, and mollifie your
stonie heartes, that you may beholde
the Lorde Iesus, which was crucified
for you, who with his bloud hath clean-
sed & washed your sinnes, be they neuer
so great, that in his godnesse and mercy
he wil take away this erronious spirit
wherewith ye are possessed, and create
in you a right spirite, to be obedient to
his will, and not to the will of mortall
men, which seduce you, and leade you
headlong to destruction: and that he wil
bestowe vpon you his grace, to see right-
ly into his word, without the vaine sha-
dowes of allegories which deceiue you,
and leaue to vs nothing certaine: and
that you may cleaue vnto the Gospel of
Christ Iesus, and forsake the vain trust
you haue in your Deifying, and to liue

G. b.

with:

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without sinne: which I instantly desire
our Lorde God to bring to passe, for his
sonne Christ Iesus sake. Amen.

Certein absurd speeches

taken out of the bookes of H.N.
as errors of the Familie of Loue.

*1 Howe and in what manner the Lorde
God hath appeared to H.N.*

Proph. cap
1. diui. 2.

THE Lord God of heauen moued me
in his minde or spirit, his power com-
passed me with a rushing noise: and the
glorie of the same God of heauen became
great in my spirite, in such wise, that the
clarenes of God wholly inuironed me,
and shone round about me, where tho-
rough y sight of mine eyes became clear-
er then the christall, and mine vnder-
standing brighter then the sunne.

Cap. codē.
diui. 5.

When I then perceiued or vnder-
stoode it so, the Lords meaning and will
vnto me, euen such as his being or es-
sence spake vnto me.

For the being of God gaue forth his
sound

of the Familie of Loue.

found and voyce, and spake vnto me. H.
N. through the spirit of his loue all these
wordes.

2. *The secrets of our hearts are
knowne to H.N.*

For although ye dissemble with mee, Cap. 3. di.
uifi. 2.
and howe craftily so euer ye couer you
before me: yet are neuerthelesse, all the
counfels and falshoodes of your hearts
manifest before mee, and so muche the
more naked and bare before the eyes of
my heart and spirit.

For, ~~no~~ (beloued) no, ye can not bide Diui. 3.
couered before me, nor before the face of
my God.

3 *H.N. can no more erre then Christ
and his Apostles.*

They doe iudge Moyles, the Pro-
phets, Christe, and his Apostles, and his
Minister H.N. to erre, and misse the right Cap. 13.
diui. 3.
rather then to acknowledge them selues
in their imagination to be ignorant and
lying.

4 *The*

The displaying

H. 4. The Scriptures are fulfilled in H. N. and
his Familie.

Cap. 19.
diui. 3.

To the end nowe in the very last, the
Scripture and all what God hath spo-
ken by his holy Prophetes, and what is
written of Christ, should in vs and with
vs become fulfilled, to the honour and
glory of God; and to our ioy : like as it
standeth written, Luke 1. ca. 24. vers. 44.

Diui. 11.

This is assuredly the heartie merci-
fulnesse of God ouer vs, nowe in the last
time, to the end the glorious Lordly-
nesse of GOD should in vs become ma-
nifested and declared, and the Scripture
fulfilled.

No man must mistrust H. N. in
doctrine, nor any euill to be
in him.

Exhort. 17
cap 13. di
uili. 11.

They ought to beware that they di-
strust not the eldest in the Familie of
Loue, nor suspect any maner of euill or
vnwisdom by him : nor yet also in a-
ny wise perswade them selues, that the
exercises, documents, and instructions,
which

of the Familie of Loue.

whiche are taught or set forth before them, by the Father of the Familie of Loue, (or oldest Elder) are too slight, too childish, or too vnwise for them to followe after, or to obey: but with perfect hearts, humbly and singly minded, euen as good willing children vnto obedience, to receiue the same instructions, proceeding out of the wisdom & counsel of the Eldest: and to stand euē so submitted alwayes, vnto the manly oldnesse in the loue.

6 The manner of shrist vsed in the Familie.

It is expedient, that they make manifest their whole heart, with all their counselles, myndes, willes, and thoughtes: together with all their doinges, dealings, and exercises, naked and bare before the Eldest in the Familie: and not to hide any thing, (bee it what it is) and al what their inclination and nature draweth them vnto, and al things wherewith they become tēpted in their heatrs.

If ye chaunce to offende or committe sinne, confesse the same before the priestes and Elders: and let all appeare naked

The displaying

kedly and apparantly before them.

That we must liue without sinne.

Exhor. I.

cap. 15. di.
26. fol. 40

The vpright freedome is this, that the heart, minde, and spirite is wholly released, purged, or purified, from all wicked nature which hath reigned ouer him, and that there dwell, liue, nor rule, any other thing in him, namely, in all his spirit, thought, mind, & soule, but alone the true godheade, with his louely being of the vpright loue: yea, to be so wholly replenished with all the vertues of God: and that there flow nothing else in him, namely in this spirite and minde, but the spirituall, heauenly, and liuing waters.

*Howe H.N. iudgeth of vs, because we
acknowledge our selues to be of the
Church of Christ.*

Proph. cap.

31. fol. 17.

For that cause, if thou nowe account not thy selfe for an whore, but esteemest thy selfe for the faithfull espoused wife of Christ, my ielous conceiuing can not stand otherwise, but that thou art a presumptuous whore, whiche playest the hypocrite with Christe, and couertly com-

of the Familie of Loue.

committest whoredome: thou shalt be
constrayned to drinke the bitter cursed
water of my ielosie.

- 9 *No man be he neuer so learned or godly,
can vnderstand or interpret the
scripture, but onely the El-
ders in the Familie.*

The Scripturely learned man hath no
knowledge of Gods matters, he can not
vnderstande any rittle, much lesse ex-
pounde or interpret the same to others:
all Scripture appeare to suche couered,
secrete, in signes, and parables: nor can
comprehend what the same (according
to the trueth) is. What such conceiueth
or speaketh, is false and lyes. It is assured-
ly giuen to the family of Loue to vnder-
stand the secretes thereof.

Proph. cap.
13. fol. 27.

It is assuredly all false lyes, seducing
and deceitfull, what the vngodded or
vnilluminate men, out of the imaginati-
on of their knowledge, and out of the
learnednes of the scripture, bring foorth,
preach and teach: they preach in deede
the letter, and the imagination of their
know-

Exhor. cap
11. fol. 44

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knoweledge, but not the word of the li-
uing God. Let them esteeme themselues
as holy as they wil: they are a false Chri-
stianitic, a diuelish synagogue, or schole.

10 *That all men must submit themselves
vnto the godlie wisdom in. H.N.*

Dia. cap. 7
fol. 45.

Seeing nowe that I (my father) finde
out in deede, that the Lorde the moste
highest, hath reuealed his mercie seate, y
possession of his most excellent Maiestie
and heavenly riches in thee, and with
the same being of the perfect Godhead,
made a godly dwelling with thee: so
were it meete and conuenient, that al the
generations of the earth submitted them
selues vnto the same mercie seate and
godly Maiestie, & assembled them ther-
vnto.

11 *Howe the Elders are Godded
with God.*

Exhort. fol
43. cap. 16.

It becommeth not that any shoulde
take in hand to teach, but only the Illu-
minate Elders in the Familie: which also
haue receiued the word of life from the

li.

of the Familie of Loue.

huing God; and are euen through the same, Godded with God; or incorporated to God, with whom also God in one being and power of his spirite, is Homi- nified, or become man.

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An admonition to Christopher

Vittell.

THe cause that moued me to set forth this little piece of work, hath not ben (as I doubt you will imagine) of a malicious minde towarde your familie, the Lord is my witness, I lament you, and malite you not: but of a sincere affection I owe vnto all Gods children, who by you are deceiued with the doctrine of H.N. whom I haue manifested and made throughly knowne vnto the worlde. And I would to GOD that you coulde haue contented your selfe with the Authours booke, and not haue published them to our brethren, the simple ones in the countrie: who are led easily into any heide doctrine which they neuer heard, by your subtile persuation. And for as much as I knowe your per-
son,

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son, and what capacitie is in you, I doe verily thinke, that the drift of H.N. is not unknowne to you, namely, to set vp him selfe as a Propheete, to tread downe Christe Iesus our Lord, and to destroy the effect of his office. These things you see well ynough in H. N. and yet you cease not still to extoll your Authour, and his bookes, and miserably seduce the simple. Doe you thinke to escape the heauie stroke of Gods hande: No: he commeth, and will not be slacke to take vengeance of such as lead the simple and blinde out of the wayes of the Lorde our GOD; and make them partakers of doctrines of men possessed with Satanicall spirites. It is necessarie that offences come, but woe bee to them by whome they come: it were better that a millstone were hanged about his necke, and hee cast into the Sea. If this doctrin be not offensive to Gods children, iudge it your selfe. Consider that the blood of those simple ones will be required at your handes, which perish by deceite. Cursed is he that leadeth the blind out of the way. Woe bee vnto him

of the Familie of Louc.

him that saith, sweete is sower, and sower
sweete. Your erronious spirite is well
knowne to Gods Church, I heard you
at Pauls Crosse recant the blasphemies
of Arrius doctrine, the copie of which is
sowth conuning: and now Satthan hath
possessed your minde with infinite moe
blasphemies of H.N. Is this no sinne,
thus to deceiue the simple? You are one
of those Elders that keepe all the Com-
maundements of our GOD, and yet
are a blasphemier and a sinner in the
highest degree. Your deceite is kno-
wen, your trecherie is manifest, some
of your owne Familie can testifie, that
you are an hypocrite, and a dissembler,
and liue of the spoyle of the poore, and
haue left your arte and calling to liue
more ydely, by sowing heresies, (as it
were of purpose) to the destruction of
many simple people. Alas, haue you a
pleasure in their destruction? Doth it
delight you to leade them headlong to
perdition? Will not a day come when
the Lord our God will charge you with
this matter most sharplie? Remember
in time, O mortall man, that thou shalt

V.ii.

answere

The displaying

answere for euery soule that is peruer-
ted. Although they perish, thou shalt not
escape the Lordes handes. The more
thou ledest into errour, the more grie-
uous shall be thy destruction and dam-
nation. Thinke not that thy counterfet
shewe of a holy life, can any thing a-
uaile. Now thy visard & cloake is pul-
led off, I doubt not but the simplest wil
espie thy deceit, and be no more deteined
with thy pretences, to gather their mo-
ney daily, to set forth the woorkes of H.
N. and enrich thy selfe, as wil bee pro-
ued. If thou feare not the vengeance of
God, yet let the shame of y^e world driue
thee to confesse thy fault, and as thou
diddest before recant the error of Ari-
us, so nowe come forth out of thy Denne,
and recant the blasphemie of H. N. that
the poore and simple may be brought in
to the wayes of Christe our Lord, out of
which they haue wandered ouer long.
Then shall the Church of Christ reioyce
ouer your conuersion, and Satan and
his ministers shall be put to flight: the
poore strayinge Sheepe shall be brought to
the fold of Christe Iesus, and you shall
be

of the Familie of Loue.

he willingly receined into the commu-
nion of Saintes, where the faithfull re-
ioyce in nothing but in the Lambe of
God, who was crucified for vs: singing
playes and thanks to him for euer
more. O Lorde in mercie, graunt
that this may come to passe,
for thy sonne our Sau-
our Christe Iesus
sake. Amen.

A confession made by
two of the Familie of Loue, before a
worthie & worshipfull Iustice of peace,
the 22. of May, 1611. touching the errors
taught amongst them at their assemblies, and
also their behaviours. And although they haue reformed
some of these grosse matters since that time, yet I
have thought good to manifest their wa-
uering heads & vnconstant minds,
that Gods children may be
ware of their impious
dealings.

First, they be generally all vnlearn-
ed, sauing that some of them can
reade English, and that not verie per-
fectly, and of them that can so reade
D. iij. they

The displaying

they haue chosen Bishops, Elders, and Deacons.

2 Their Bishops, Elders, or Deacons, do call those that be of their sect together, by the name of a congregation, into one of their disciples houses, which they call also a Raab: where they commonly meet, to the number of thirtie, or aboue, and their Bishop or Deacon doth reade vnto the congregation the Scriptures, expounding the same according to his owne fanſie.

3 When any person ſhalbe receiued into their congregation, they cauſe all their brethren to aſſemble, & the Bishop or Elder doth declare vnto the new Elected brother, that if he will be content that all his goodes ſhalbe in common amongſt the reſt of all his brethren, he ſhalbe receiued: wherevnto he anſwering, yea, then he is admitted, with a kiſſe. v3. All the company both men and women kiſſe him, one after another.

4 At their meeting, either to receiue

a

of the Familie of Loue.

a new brother, or to reade the Scripture, they all haue meate, drinke, & lodging at the cost and charges of the owner of the house, whome they call a Raab: and there they doe remaine as long as he hath good victualles for them, wherby sometimes they doe lose their Raab, seeing himselfe so farre ouercharged with them.

5 They are called together euer in the night time: and commonly to suche houses as be far from neighbours, one of them both alwayes warne an other: and when they come to the house of meeting, they knocke at the doore, saying: here is a Brother in Christ, or a Sister in Christ.

6 When they be altogether, before their Bilhop, or Elder, or Deacon wil reade the Scripture vnto them, he saith these words. All ye that are but weakes, and not come to perfection, withdraue your selues a while, and pray that you may be made wortheier therof. Wherevpon those weakelings doe repaire in,

V. iij.

to

The displaying

to an other place, and be not partakers of the doctrine that then shalbe taught, but afterwar des, as the Bishop, Elder, or Deacon seeth them frame theselues, they shall be receiued to heare the doctrine.

7 The Elder must not speak, the Bishop being present: nor the Deacon in the presence of either of them.

8 The Byshop or Elder doeth alwayes tell his congregation, that he hath more to teache them: so that he doeth continually feede them with expectations of newe matters.

9 Cuerie one of the congregation is inhibited to speake, or declare any thing that he learneth, vntill he be admitted so to doe: and if he doe, he shalbe excommunicated, and, with great repentaunce againe receiued.

10 In the beginning of Quene Mariess time, they would not come to the Church, thinking it damnable so to do: but

of the Familie of Loue.

but within a yere after, they were changed from that opinion, openly declaring vnto their brethren, that they were all bound to come vnto the church, and to doe outwardly there, all suche thinges as the Lawe required then at their handes, vpon paine of damnation, although inwardely they did professe the contrarie.

11 They can not abide, any of their sects to pray, but those that bee newlie receiued brethren, whome they call weaklings: thinking it a great fault to the rest, whome they affirme to be perfect, to pray vnto God, as though they were importunate troublers, and be-ers of him, hauing no need to do so.

12 They scoorne all those y say, Good Lorde haue mercie vppon vs miserable sinners: saying, they that so say, declare themselves neuer to amend, but still to be miserable sinners: whereas we doe liue perfectly and sinne not.

13 They may not say, God speedes
H. v. God

The displaying

God morrow, or God euen, but to those that be of their secte: and to others, they say, Speede, Morrowe, Deuen.

14 They may not say, God saue any thing. For they affirme that all thinges are ruled by nature, and not directed by God.

15 They did prohibite bearing of weapons, but at the length, perceining them selues to be noted and marked for the same, they haue allowed the bearing of stauces.

16 When a question is demaunded of any of them, they doe of order stay a great while, ere they do answer: and commonly, their worde shalbe, Surely, or, So.

17 They may answer to euerie demaundant (not being one of their sect) in suche sort as they thinke best. Shall please him. For they say, they are bound to deale truely with no man in word or dede, that is not of their congregation:
alled,

of the Familie of Loue.

allegging, that he is no neighbour, and that therefore they may abuse him at their pleasure.

18 When their wines are to be delinered of childe, they must vse the help of none other, but of those, that be of their secte: so that sometime the women are delinered in the fieldes, for that they would eschewe the conming of others vnto them: as one of them was, hauing no woman with her at her tranel.

19 If any of their secte do die, the wife or husbände that ouerliueth, must marrie againe with one of their congregation, or else the offence is greate: the marriage is made by the brethren, who bringe them together sometime, that dwell aboue a hundred miles a sunder: as for example, Thomas Chaundler of Wonerse, in the countie of Surrey, had his wife fetcht out of the Isle of Ely, by two of the congregation: the man and the woman being vtter straungers, before they came together to be married.

20 They

The displaying

20 They doe diuorce againe themselves a sunder: if they can not agree, befoze certeine of the congregation: as the saide Chandelers, and his wife did, vppon a nuyll thing, after they had bene one yeare married together.

21 Whosoener is not of their sect they accompt him as a beast, that hath no soule, and shal yeelde no account for his doing: but as a beast shall dye and not rise againe, in bodie or soule. And to proue it, they allege a place out of Esdras that, Who so is not of God, shall be as a drop of water that falleth from the house, and cometh to nothing.

22 They hold, that he which is one of their congregation, is either as perfecte as Christ, or as a beerie diuell.

23 They holde, it is lawfull to doe what so euer the higher powers commaunde to be done, though it be against the commandementes of God: and for that they allege the wordes of

of the Familie of Loue.

of S. Peter. Submit you selues to the ordinaunces of the higher powers.

24 They denie that Christ is equal with God the Father in his Godhead: vppon this place of Scripture, My Father is greater then I.

25 It is odious for them to say, God the Sonne: for they denie him to be God as is aforesaide.

26 They denie the Trinitie, scorning them that say, God the Father, God the sonne, & God the holy Ghost: as though by saying these wordes, they shoulde affirme to be three Gods.

27 They holde, that no man should be baptised, before he be of the age of xxx. yeares. And therefore haue diuers of them bene baptised at those yeares and vppwardes.

28 They holde, that euerie man ought first to be in an errour before hee canne come to the knowledge of the trueth.

The displaying

trueth.

29 They say, that as Christ raised the dead, cleansed the lepre, gaue sight to the blind, and walked on the waters, so doe they.

30 They holde, that heauen, and hel are present in this worlde amongst vs, and that there is none other: & for p^{ro}ofe thereof, they alledge the xviij. of Mat^{the}, of Christes transfiguration: that as the cloude remoued, Peter did see Elias, and Moses: so if the cloude were remoued away, both heauen & hell should be visible vnto vs.

31 They holde, that they are bound to giue almes to none other persons, but to those of their sect: and if they do, they giue their almes to the diuel.

32 They holde, that they ought not to burie the deade, vpon this place of Scripture: Let the dead burie the dead.

33 They holde, that they should so
p^{ro}o^{ve}

of the Familie of Loue.

provide, that if any perish, all should per-
rishe; so that euerie one of them should
relæue him with his goodes, that de-
cayeth.

34 They holde, that none ought to
receiue the sacraments befoze he recei-
ueth their whole ordinaunces: as first,
he must be admitted with a kisse, then
his feete must be washed, then handes
laide on him, and so receiued.

35 They holde, the Popes seruice,
& this seruice now vsed in the Churche,
to be naught, & yet to be by them vsed as
free in the Lorde, to whome nothing is
uncleane.

36 They hold, that all men that are
not of their congregation, or that are
reuolted from them, to be dead.

37 They holde, that no Bishop, or
Minister should remaine still in one
place, but that they ought alwayes to
be wandring from countrie to countrie.

38 They

The displaying

38 They holde, that the Angels Raphael & Gabriel and others, were boync of a Woman.

39 They hold, that they ought not to say Dauids Psalmes as prayers: for they are righteous and without sinne.

40 They hold, there ought to be no Sabbath day, but that all shoulde be liket and for that they alledge. The Sonne of man is Lord ouer the Sabbath day.

41 They hold, that as God made heauen and earth by Iesus Christe: by the word: so did he it by them.

42 They hold themselves to be Mari-
ries: and say, that Christ is come forth
in their fleshe, euen as he came forth
of the virgin Marie.

43 They holde, that there was a
worlde before Adams time, as there is
nowe.

44 They hold, y they ought to kepe
scilence amongst them selues that the
lybertie

of the Familie of Loue.

bertie they haue in the Lorde, may not be espyed of others.

45 They holde, that no man should be put to death for his opinion: & therefore they condemne Maister Cranmer, and Maister Ridley, for burning Ioane of Kent.

46 They can not abide any exposition of Scriptures, but their own, conferring one place of Scripture with another, and so to say their mindes of it, without any other bodies exposition.

47 If any of them be conuented for his opinion, and doeth denie the same by open recantation: he taketh that to be a glorie vnto him, as though he had suffered persecution in this doing: and yet still inwardly mainteyning these opinions.

48 They bragge verie muche of their owne sincere liues, iustifying themselves, saying, Marke, how pure lie we liue.

The displaying

49 If they haue any thing to doe, touching the ordering of their temporal thinges, they must do it by aduise: as to aske counsell of the Lorde, v3. they must go to one of their Bishops, or Elders, and to aske of him counsell, what he shall do, and he must follow it.

50 When they giue their almes, there is a hat set by the Bishop or Elders vppon a table, and then euery one of the congregation both put vnder the hat, that he is disposed to giue: all which money commeth to the Bishops or Elders handes, and so the same is by him or them distributed, as they will: but to whome, none of the congregation knoweth.

51 They haue certaine sleightes amongest them, to answere any questions that shall be demaunded of them, with deceiuing the demaundant: as for example: if one of them be demaunded howe he beleueth in the Trinitie, he will answere, I am to learne of you: & so prouoketh the demaundant to shew
his

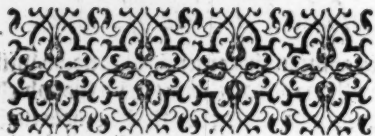
of the Familie of Loue.

his opinion therein: which done, he will say then : I do beleue so : by the which wordes he meaneth, that he beleuieth the demaundant saith as he thinketh : but not that he thinketh so.

52 They do decree, all men to be infants that are vnder the age of thirtie yerres : so that if they be demanded, whither Infantes ought to be baptised, they answer, yea, meaning thereby, that he is an infant, vntill he attaine to those yerres, at which time he ought to be baptised, and not afoze.

53 Their Bishoppes, Elders, and Deacons, do increase in riches, and become wealthy, but their disciples become poore and fall to beggerie.

I.ij.



F. R. To the reader.



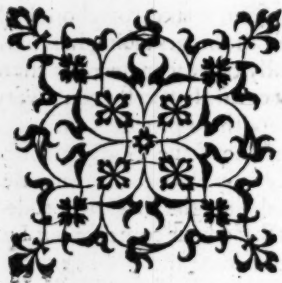
Ince the imprinting of this booke of the displaying of the Familie of Loue, I haue beene answered by diuerse letters, but from whome they were sent, it is not expedient that I decl are, for as much as I doe but guesse at the matter. by the reading whereof, you shal perceiue, that some in the same Family are touched so neerely, that they begin to kicke and spurne against the trueth, and stirre vp themselues with all the poore skill they haue (which God knoweth is but a little) to defende both their Authour and his doctrine. Many are the causes that haue moued me to publish these their priuate letters with my aunsweres there vnto. Especially ij. the one is, that the Godly learned seeing wherein these of the Family are grieved
tou-

touching our doctrine, may plentifully
in places conuenient confute their o-
pinions and defend the puritie of doc-
trine, which is taught. An other cause is,
the bookes haue come into diuers mens
hands, who neuer heard of the family of
loue, which do imagine that I haue deuif-
ed this my self, their errors are so grosse:
hauing no occasion so to doe. Therefore
I haue for my discharge let the worlde
see, that such there are as I haue manifes-
ted: And some there are you may per-
ceiue, that can say somewhat to defende
their authour and his doctrine. Some wil
not thinke it well done to make that
common which was written priuately
for conscience sake, to whom I wholly
agree in all thinges saving heresies, (and
especially those y^e are secrete) therefore
for my excuse I protest I could very wel
haue kept these priuate conferences se-
cret, had not some Godly and learned,
ernestly moued me to the contrarie. And
if I had thought that these rude aun-
sweres shuld haue come abroad, I would
haue vsed some more diligence in pen-
ning them: but since the family haue

Liiij.

coppies

coppies hereof, I minde not to add any
thing least they exclaime against me as
you see they doe . What part of our
doctrine they finde fault with, by peru-
sing these leters thou shalt perceiue. The
Lord in mercy open their eyes that they
may at the last beholde their backsliding
from the right wayes of the Lorde
our God manifested, and bring
them O Lorde againe into thy
folde, that we all may reue-
rence that good sheepe-
herde of our soules
Christe Iesus.
Amen.



A Letter of the Familie

to I. R.

I have bestowed diligence (M. Rogers) in perusing the Booke which ye set out, intituled, The displaying of an horrible sect of grosse and wicked heretiques, naming them selves the Familie of Loue, with the liues of their Authours, and what doctrine thei teach in corners: with yet certain Articles confessed by two of the Familie before Syr William Moore. Which when I went about to peruse, I founde it so frivolous and boyde of good argument, that I much marvelled what might be the cause, why the authour deuised such vntruthes, and chiefly, because he put it in print at the instance of his friends, (nay rather enemies): for friends persuade honest things, and enemies dishonest. You write that the paines you toke, was for a private friend, fallen into that error, and though you were moued to put it in print, yet you were loath for diuers causes: but chiefly because your conscience tolde you, that the eyes of the worlde should by that meanes see your manifest vntrue reportes, for falshood would hang in corners, and feareth the light. If it were only ignozaunce, it were the better to be borne withal; but indeede (as it seemeth) it is come out of malicious enuie: Many goodly shewes can not colour the matter: for it is a custome for men for good maners sake, to alledge great wants to performe their intents, and yet will

I. iiii.

aduene

Letters of the Familie

aduenture their follies, with hazard of good or euill successe. A rude stile is neuer hurt to an honest cause, for the honestie beautifieth al deformities of rudenesse. But for the bragge to haue some other of more iudgement to replie, I verily think that no honest man of any wit, will assaye to defend so vn honest attempts, least he be drauone in by that means with this Autho[r] [I. R.] to be found stole: hardy, or rash: hastie, performing therein (as well by writing as by deede) vcharitable taueighings & impugnings of that which you confesse you are not acquainted withall: and for that cause you are rightly termed of some, for flaunderers. For in deede many (knowing the people flaundered, to be holier then the flaunderers) call in doubt whether those sayings might be true which are vttered against them. Nowe ye shall see this good childrens care, as out of dutie to Gods Church [euen as blinde as bolde] steppes in first, to reprehend and condemne the loue of God and Chaiste (which is the holy Ghoste) euen out of a zeale to aduance his purpose, whereby he might shewe the fruites of a iustifying faith: and (because he hath long time looked about, and yet findeth none that wil be so mad as to enter with him) see now, howe he can (according to his blindnesse) reprove others: not seeing that they out of more modestie for certaine causes, forbear to write, least that they with like rashnesse, should enter into like follie. This familie of Lone (saith he) is muche increased within many Shieres

with their answers.

Shieres of this realme, which he rueth much.
who seeth not this his greate blindnesse and
folly? Could any man (I am bold herein with
you M. Rogers) rne the prosperitie of the house-
holde of God, butt he him selfe were of the
household of the diuel? and who would speake
so shamefully [or rather shamelesly] againt
Gods Ministers (as you doe) were he not one
of the Ministers of the diuell? I pray you
consider: the ground whereon you lay your
foundation is againt one H. N: whome you
neuer knewe nor understode of. For that I
haue heard thereof, truly it is not the signifi-
cation of any mans name: But as Christ gave
out his name by two Characters or letters A.
and Q. so I see not but he (that is to say
Christ) may be as well all the other letters
betweene them two, in as much as he is the
first and the last. But it is very farre from M.
Rogers minde, to looke so narrowly into the
matter. I remember in the Apo. 2. it is writ-
ten. To him that ouercometh will I giue to eate
Manna that is hidde, and will giue him a white
stone, and in that stone a newe name written,
which no man knoweth, sauing he that receiueth
it. Now if he that hath inuenged againt H.
N: hath (in the omnipotent power of the most
highest) overcome in that manner as is afore-
saide, then can he knowe this name: Other-
wise let him & all his adherents for euer here-
after be silent, least they (seeming to teach
G. D. what he hath to doe) perish accord-
ing to the witnessing of the Prophete. Be-

I. b.

holde

Letters of the Familie

Abā. 1. a

Acts. 13. f

holde ye despisers, wonder and be confounded;
for I doe a worke in your dayes, which ye shall
not beleue, albeit any one should tell it you.
I must also a little put you in minde of your
impudent dealings. You say you haue read a
confession of their faith newly made, which
neither you nor any of your adherents can in a-
ny worde iustly reprove: why shoulde you
then (vlesse it were out of cankered enuie, &
according to your forefathers nature and ac-
customed maner) so slanderously report of vs,
as that we are ashamed to acknowledge our
beleefe? You affirme also, that much more false
doctrine then you haue set out in that booke, is
taught among the people, which (to confute)
you complaine your selfe to be vnable to per-
forme for the lacke of learning, neuerthelesse,
you will giue vs a taste of this doctrine, to
giue the children of God to beware thereof,
yet many bookes (you say) are abroad which
you haue not seene, and againe, some you haue
seene, but yet had no leasure to peruse: for the
vse of the people is not to let any but their
owne companie, to see their bookes, neither
wil they confer or talke in any points of doc-
trine, but with such as them selues. Nowe I
pray you see what a Caneat you put in to ex-
cuse your malice (in that you haue not seene
some of the bookes, and yet those some which
you haue seene, you had no time to peruse suf-
ficiently, neither could you conferre with the
people for their subtilties cause). Doe, here is
like to proceede some good stufte I warrant
you!

with their answers.

you ! For how can you say, but at aduenture,
of the things which you neuer heard ne sawe?
I would you had played an honest mans part,
and had vsed but equall weight and measure,
& not haue (contrarie to your promise, where
you said you wil alledge the Authours words,
and neither adde ne diminish) taken here three
or foure lines, and then passe ouer tenne or
twelue, and then againe take two lines, and a-
gaine passe ouer sixe lines, & take halfe a line,
&c. and so make a sentence thereof . Thus is
your doings found out of so many as haue co-
pared your allegations with the booke of the
Authour : Notwithstanding all this , you
protest that you are voyde of malice in your
vntrue booke , seeming rather to pitie the poore
seduced people, then otherwise intending en-
mie . You promise likewise to put downe no-
thing wherof you haue not sufficient warrant
by certaine in the Duche Church, [but sure I
am , not of Chisties Church, for as much as
they exercise not their mouthes with lyes] :
but you haue heard so, and therefore it is so,
men of good credite say so : I had rather heare
an honest poore mans report truly spoken, then
a riche credible mans that is a liar, and it is
well knowne to some of the Duche Church,
that your credible men are liars, yet can you
be content to fauour their reportes . And as
touching the cyting of H. N. his owne words,
without adding or diminishing (I am asha-
med of your disorderly dealings therein) that
shall so appeare in the aunswere to the booke,
as

Letters of the Familie

as ye shal be proued therein as in & rest, a false
sister of both. The speech which you pretend
to haue had with many of the company, I dare
affirme it to be a great vntruth, & is but a vi-
sard (as you haue saide of them) to couer your
malice withall. I would shame would let you
tell the truth; then should you say as it is, that
your mate E. L. (one of your own familie) hath
prompt you forward in these matters, especia-
lly against Christopher Vitall [a man whose
honest life and conuersation, you were neuer
able to come neare, nor shall, vnlesse you mend
your wordes, deeds, weightes, measures, and
wares]. But will you see one notable matter
which you haue gathered out of this Authours
wordes more: that is, The truth hath not bene
taught in the world since the Apostles time, but
nowe by the familie: the Scripture affirmeth
that Christ (the onely truth): hath saide: My
kingdome is not of this world; and howe can
the truth be taught, where the kingdome is
not: for it hath bene euer hid from the worlde
and her wise, but yet alwayes manifested as
mongst the outscuered ones from this world.
And euen as the eniquies of the same truth
haue alwayes martyred Gods holye ones,
euen so nowe would such worldlings as
you are, doe, had you power thereto. And
this I assure you, that the very same doctrine
which those Martyres haue taught, the same
doth H. N. teach: but you say, truth seeketh no
corners, (see your appliment herein) Christe
commandeth his disciples, saying: when they
perce-

Scripture
enil appli-
ed.

with their Answers.

persecute you in one citie, flee vnto an other,
& we read that Christe also many times went
from place to place, to auoyde such your foes
fathers, the Scribes and Pharisees, who
sought his life. And I pray you, did not Ia-
cob flee from his brother Esau, Noe from the
whole worlde, Lot from the Sodomites, Elias
from all men, Dauid from Saule, with infinite
more examples? Then howe doe you approue
your matter? It can (belike) be no truth, ex-
cept you allowe it to be true, a sonnd conse-
quent. Likewise, you say, vntruly citing the
woordes, that the Illuminate Elders can not
erre nor sin, nor dare before the simple ones in
Christes Church, approue their Pethours
doctrine: you haue (I am sure) good warrant,
to scuer the Illuminate Elders in the godly
wisdomme and holy vnderstanding, out of the
Church of Christ. But I haue better to proue
that you are not thereof. You disallowe others
of boasting, because you might boast alone: is
I suffering with Christ to rayle vpon his true
membres: or else in patience to take vp our crosse,
and so suffer, till (by his suffering in vs) we be
deliuered & iustified (but I dare say you vn-
derstand me not now) from sinne, death, diuill,
and hell: but your wordes are no flanders
as you thinke, else woulde you season them
with truth, for very shame. For were it per-
mitted that companie (with indifferencie)
to auouch the trueth of their cause, as it is
permitted you and your companie flaunder-
ously to blaspheme, you shoulde then bee
shewd

Letters of the Family

The epis-
niz of the
Familie of
Loue con-
cerning
predesti-
nation.

shewed in your right colours. Ye say also that their Rabies or Elders haue recanted Arianisme at Pauls crosse: as well might you be charged with other matter, &c. But your obiection is false, witnesse my Lorde of Canterburie that now is: and yet moze were to be saide, but the companie hopeth your conuertiō, although at this present your brethren in Christ (for their good faithes cause they haue in your licentious doctrine of predestination and free election) fill all the prisons almost in England: but what reason haue I to charge you therewith, but forsooth to put you in minde, that you looke to your selfe and yours, before you reprove others, which (mee thinketh) is but reason. You giue a glaunce also at the greatest house in this realme, which you wish were cleare of such errours, but (put bp your bolt I aduise you) whether that house hath auctoritie to ouer-look you and your adherents, that may you knowe hereafter. Moreover, you say you could (if you listed to be a blab) tell out many discensions among them, who yet (you confesse) will not in their best thinges make you or any other acquainted, much lesse in things against them selues: but it is true like the rest: all this is but to make your speeches wonderfull, and your modestie greater then it is. You forget thereby many Protestants (I thinke excelleng you in vnderstanding) in Rome, Spaine, Italie, and other places vnder the Bishop of Romes inquisition, which

holde

with their Answers.

holde it good pollicie to defend them selues & their consciences in keeping them from such Tyranny. Will you not allowe to others, as you gladly challenge to your self: then we must say you are vnequall in your doings. But will you see the most egregious vntueth that can be spoken by this newe shamelesse writer. He alledgeth Iohn Leydon and Snypper Dolling at Munster in Westfalia, which were duely punished for Anabaptisme by the gouernours and Lordes of that time and place, as appeareth by many writers, as Iohn Sleydon and others. And because these men were Hollanders, and as he affirmeth, schollers of Dauid George, therefore H. N. must be belike (by that reason) one of that confederatie. For although many learned writers do affirme their matter to be Anabaptisme, yet this man will haue it the Familie of Loue. Fulwell doe you open your malice herein as in the rest, with your forefathers, who saide that Christ had the diuell, and was a swine bibber, a companion of sinners, &c. but repent least that chaunce to you that came vpon them. And againe, looke I pray you, howe you stumble in your owne tale. You would proue that none hath receined their ministerie from the mouth of God (you speake of Paule) did not Christ speake to him after his ascention from heauen: and I pray you tell me, what ministration (that euer was true) came fro other then Gods owne mouth: you are taught to be such boasters: like enough, for so Satan hath

Letters of the Family

hath alwayes taught his children. And as concerning the badge whereby you woulde knowe them, is (as you set downe) by publique declaration, which is vtterly false. For Moyses onely shewed his ministration to the Israelites: Abraham, to his children: Noe, to his familie: Lott, to his household: and all the Prophets, to Gods peculiar children: the Apostles, in private houses, &c. And now (to be short) the disciples of Christe or his worde, which are taught by the doctrine of Christ our saviour out of the mouth of H. N. do confesse freely before all men, the ground of their faith and religion: and though you will not credit it, yet it doth not followe that it is not so: except this reason (as God forbid) should alwayes holde, like as it hath holden of late: Because men say I am a theefe, therefore no prooue of lawe: the testimonie of my neyghbours with whome I live, nor mine owne words (against so simple an alligation) must be permitted: but all is vnttrue now except it be to proue your false words & slanderous byttes trewe. Here we finde will and vnjustice, on your parte, to haue more rule, then equitie or good reason. And now therefore (master Rogers) will I (euen out of loue to an admonition of you to your preservation) display vnto you a little of the difference betwixt the doctrine of H. N. & yours. He exhorteth (according to the doctrine of Iesus Christ mentioned in the Scriptures) to true repentance: godly loue: an vpright faith,

with their aunsweres.

faith: and dutifull obedience, &c. (euen like
as many of you at this day, in wordes do,) but
yet he with moze power: for he manifesteth
accozding to the trueth, that none among all
the children of men shalbe found meete (in the
sight of the Lord) to beare the names of Chri-
stians (boast they neuer so much of their Chri-
stianitie, freldome, or iustification by Christe
in their vntegenerated life as they will) which
hath not submitted them selues in true re-
pentance, vnder the obedience of Gods holie
lawe, which is administrd vnto them in the
seruice of Loue: for to become first disciples
of the same worde, to a reformation of their
owne wayes: and not to go presently forth
with the knowledg, and teach others (as you
do) before they be come taught and reformed
thereby: neyther yet to iudge others therewith
(as you now do) before they be come first iud-
ged thereby: which he calleth the true bap-
tisme, in the name of the father. And then
(being so taught vnto Iesus Christ in the
holie lawe) to take vp (in the beleefe) their
crosse daily on them, with Christ against the
sinne (which he calleth, the true baptism in
the name of the Sonne) vntill that Christe
(which is the way, the trueth, and the life it
selfe) haue gotten a liuing shape or fourme in
them by faith: and that they (through the
Spirite of loue of Christ) be raised vp againe
in a newe life (which he calleth the true bap-
tisme in the name of the holy Ghost.) where-
vnto all the familie of Loue or of God, at
this

Letters of the Familie

this day are lovingly called : and doe mean
(by Gods assistance) most earnestly to ende-
avour themselves, (but yet with much more
quietnesse) mought they have rest by such en-
emies to all godlyntie as you are. . . Although
you be vnaquainted with this doctrine, or ra-
ther true baptisme, here following: yet would
wee not therefore haue you helpe vs (accord-
ing to your accustomed manner) and saye,
that wee deny the holy sacrament therof. And
although this infallible Christian doctrine, of
Loue, Faith, Obedience, and Life, which is
taught by H. N. in the seruice of Loue, & ac-
cordeth with all Scriptures, remaineth yet
vnknown (much lesse practised) amongst you
free ones or Apherines, and this true repen-
tance which is taught (vnder the obedience of
the holy lawe of God the Father) : this true
crosse of Iesus Christ (which is taught vnder
the obedience of the beleeve of God the
Sonne) and this true resurrection or newe-
nesse of life (which is taught vnder the obedi-
ence of the loue of God the holie Ghost) is
nowe blasphemed, despised, and resisted, as an
vnnedefull thing of you : yet is the same ne-
uertheless (by the Familie of Loue or of God)
found to be the olde and true way, correspon-
dent with all the doctrine of the Apostles of
Iesus Christ, and therefore so needefull, that
without it (looke ouer the Scriptures againe
so many as be wise among you) there shall no
man finde mercie with God, or els (through
Iesus Christ) become saued. Then (Vlas
master

Rom. 6. a.

b. c. & c.

Ephc. 4. 2.

Collof. 2. b

2. Timo. 2

c. d.

Gall. 3. d

with their answers.

master Rogers, alas) what haue you done: (I hope nothing yet but out of ignorance) I would then you woulde looke better into the matter: for if H. N. be a minister of the Lord, then you haue much ouershot your selfe. I leaue Stephan Bateman to the righteous iudgement of the Lord, as one in whome there is small hope of any goodnesse. Wherefore, the Lord God for his Chriftes sake, graunt your eyes of vnderstanding, and a repentant heart to aske forgiveness, for so maliciously blaspheming Gods loue and trueth extended towarde vs (out of mercie vnderstand) and to aske mercie for deprauiing such a gracions worke of God, published forth nowe in the last come to all mens preservation that desire to walke therein: wherof we shalbe right gladd: and then shal you be deliuered from that lying spirit, which nowe seeketh (like as in times past) with most horrible slaunders & lyes to deface all good, & all such as indur our them selues thereto. Go
that it come to passe, to Gods
glorie, your saluation, &
our comfort.

Amen.

Your vnknownen friend.

K.ij.

The

Letters of the Familie

The aunswere of I. R. to the
letter of the Familie.

HReceived a letter from
you as from an vnknowe
friend, conteining mat-
ter inuective against my
booke, as also verie many
contumelious & flaunderous speaches
touching my honestie: both which to
aunswere you shall finde me readie and
willing, although not with like speech
of disdain, fauouring of the spirite of
enuie and not of loue. To all which
speech touching my honestie this shall
serue for answere: the Lord deale so and
so betweene vs, as you vniustly charge
me with waights, measures, wares,
&c: but the contents of my booke dis-
quieteth your minde, the which you shall
finde more large in answering.

1 The first matter: you tell me that
no honest man woulde assay to defende
so vn honest attempts: to defend my ho-
nestie I will not in this place, my pro-
testation shall serue: but if the cause be
dishonest then I am worthy great re-
pre

with their answers.

prehension : but you mistake me utterly that I reprehend the loue of God and Christ: farre be that from me: it is selfe loue that I discommende in your author, and in you all of this family. For the loue of God is manifested to vs by Christ our Lord, which is our onely comfort. So God loued the worlde &c. Iohn.
You loue your author so wel that this loue of God little appeareth.

2 Could any man, (you say) reu the prosperitie of the householde of God, except he were of the diuell? no verelye. If you were of Christs householde, we as fellowes woulde embrace you, but straungers from that household ye are, and as straungers lurke in corners.

3 By foundation you say is against H. N. whom I neuer knewe, nor vnderstode off: True it is touching his person, but by his doctrine he is not vnknewne to me, whose booke I haue to shewe.

4 You say, as Christ in the reuelation is shadowed by two characters A. and O. so none can knowe his name except he overcome in the spirite, therefore we

B. iij.

must

Letters of the Familie

must be silent hereafter; for H. N. is not the signification of any mans name. This is a great mistery in deede, for if H. N. be not a man, then haue I vtterly mistaken my selfe: but sure the booke was not written by Angels, man was the minister, and the man that write them, his name is Henrye Nicholas, & the same mans life I haue truly set downe: not hearesayes, but the trueth: not of enimies, but of his neighbours & familiers: not one man, but many: they will not onely speake the trueth, but are ready vpon their othes to testifie the same.

5 Where you iudge that you are sur they are not of the Church of Christ, it is very rash Iudgement: I coulde testifie of their honest life and manners, but it shalbe here impertinent. You make your comparisons vnequall, because Christ by two letters did testifie his maiestie & power as god: will you admit H. N. by like reason to vse two letters significant. In deede I haue ben answered y^e H. N. signifieth Homo nouus, but such follyes will not serue:

with their answers.

serue : you must of necessitie acknow-
ledge H. N. to be a man : as one of our
family at Farnam, befoze the Bishop of
Winchester did acknowledge & confes
him, that is to say, H. N. not only to be
a mā, but also a sinner: & least you shuld
burden me with vntruth as you haue
done, I will giue you his name: R. W.

6 You put me in minde of my impu-
dent dealing, in that I haue saide that
none of your family dare set forth your
doctrine in principles, that all men may
see wherein you and we differ, & you
referre me to a little booke called The
confession of the Family, which booke
I haue read: but that is very plausi-
ble, nothing differing from vs. If you
helde no worse pointes then that booke
doth vtter, suerly I would come befoze
you al, acknowledg my fault, and craue
pardon: but this is a māere mockery of
the people, to set down your faith com-
mon with vs, and nothing contrary
to vs, where as your authour in sum-
drie places tearmeth vs a diuellish Si-
nagogue o; schools, and that we are not
the Church, but a harlott. If you and

quid

R. iij.

We

Letters of the Familie

we professe one Christ, one baptisme,
one faith: why are we seuered in com-
munion? but it is a woꝛlde to see your
doings in this matter. When any of
your familie are conuēted befoꝛe any of-
ficer in Christs Church, then you sub-
scribe to any soꝛne, you recant in your
owne churches, you promise neuer to
professe H. N. noꝛ his doctrine: and yet
still after so sollemne protestations you
reteine your secrete doctrine, which in
sewe woꝛdes is not plaine dealing. If
your doctrine be a trueth, why doe you
still deny it: if the power of God hath
shone thꝛough H. N. so mightely, why
doe you not in principles draue your
doctrine, that the people of God may see
vpon what groundes and staves you
haue seuered your selfe from vs: but
you vse the pollicy of the cuttle, a fish,
whose property is to trouble the water,
that she may not be seene: so with your
darke speachess misteries, you would
cast a myst that no man should see your
meaning: and then stande vpon your
tiptoes and say, that your sentences
haue such profounde maiestie, that our
simple

with their aunsweres.

simple & grosse capacities cannot comprehend the same. Plaine dealing is euer best. If we be in error, shewe it to vs in what points, and for my owne part I wil (if you can conuince me by the testimonies of holy scripture,) yeald vnto you or any.

7 What conference I haue had with your family, dyuers of your family can tell you.

8 You say my disorderly dealing shall appeare in the aunswere to my booke, which for my part I shal long looke for: for hitherto you haue not set down any one place where in I haue mistaken your authoꝝ. In deede I toke not vpon me to wꝛite against any one booke, but to display what absurdities I finde in your authoꝝs Doctrine: you shall finde that perfoꝝmid or it be long by Maister Knewstubs, who hath wꝛitten a booke to confute your Euangelium Regni. You apply this text of holy scripture very fondly: Christ saith, my kingdome is not of this world.

9 You aske howe the trueth can be taught where his kingdome is not: If

B. b.

you

Letters of the Familie

you meane by this woꝛde kingdome, power maiestie, & dominion, then it is shewed in y^e woꝛld, & manifested to hys Church: But by kingdome the Euangelist doth vnderstande (as I take it) an outwarde shewe of pꝛincipallitie, which the Iewes looked foꝛ to be in their deliverer oꝛ Messias, which he denied to be in him: which may better appeare in that which followeth. For then would my ministers surely fight for me.

11. I knowe that Christ chiefly reig-
neth in his Church: but who are the
Church is the question: Euery heresie
seeketh to shadowe it selfe with the
title of the Church, but by the life of
Gods holy woꝛde they haue been found
heretikes and seducers: and yet I neuer
hearde of any errour but dzewe their
doctrine into pꝛinciples, and durst dis-
pute with any in their opinions, except
one Basilides whiche Eusebius in his
4. booke Chap. 7. maketh mention of:
who feining sundrie titles of vnkown
names of Prophetes, to amaze their
hearers, depending vpon Revelations,
and visions: amonge other thinges
taught

with their aunsweres.

taught this, that in time of persecution their faith w^{ch} periury might bee denied: saying. *Iura per iura fide proderet noli.* Now surely if I might without offence compare your dealings with Basilides, it shoulde be founde little differing.

12 You say that the same doctrine which the Party^{es} taught in the primitive Church. H. N. teacheth nowe: but wee plainely denie that euer any taught a perfection to bee atteyned vnto in this life, to liue not daily committing sinne: or that our battell is ended when we be regenerate: or that any H. N. hath receiued such power of teaching extraordinary, as you imagine. For we denie that he hath the spirite of god, and say that he teacheth more contrary doctrine vnto the scriptures. It is therefore conuenient that you shew vs wher in you & we differ, in what pointes, & in what doctrine: and then we shal thinke that there is some shewe of good meaning in you: otherwise if you continue dislikers of our profession, and shewe vs not wherein, but referrt vs to your autho^{rs} booke, we shall neuer find out
the

Letters of the Familie

the difference betwene vs.

13 In deede in your long discourse you haue shewed your disliking in one part of our doctrine, to wit, of predestination, which you impute to be the cause of the fulnes of prisons in England, but befoze the doctrine was set forth, prisons haue bene full of leude persons, & such as regarde no religion. Therefore you doe not well to charge the doctrine of predestination with so foule a faulte. Which doctrine standeth vpon the omnipotencie of God: so that they that acknowledge his almightinesse, must of force graunt his power in predestination and election. And although some stumble at the same yet the faulte is not in the doctrin but in the persons, who take it by that part which it is not to be holden by. For as a sharpe two edged sworde being taken by the blade or point to defende a man, may as sone hurte himselfe as his enemye, euen so who taketh the doctrine by such parte as the holy scriptures haue appointed, it will be to their comfort: otherwise it may hurt the. Many haue writtē large-
ly

with their answers.

ly in that argumēt, wherunto hitherto few haue replied. And if no other matter græue your minds but this doctrine, I doubt not but reconciliation may easily be had: but I am affrayde our Justification in Christ, our acknowledging ourselues to be sinners, our weaknesses in performing y^e law, is also some cause of discention betwē you and vs: which I woulde be glad to vnderstande for my erudition.

14 You say that H. N. exhorteth to true repentance, godly loue, & byright faith, &c. If we did not the like we were impious hipocrites: but he you say doth it with power: which we woulde gladly feele.

15 Our iustification and redemption bragge we neuer so much thereof (saye you) helpeth not, except a regenerate life followe. We agræe with you, that a regenerate life doth shewe a iustified man, but maketh not a man iust: For it is the fruite and not the roote of our iustification.

16 But that you tearme our repentance, obedience, faith, loue, &c. the byright

Letters of the Familie

right baptisme of the father, your meaning I am ignorant of. To take vp in the beleefe our crosse daily against sinne, and this to be the true baptisme of the sonne, as you say. And when Christ hath gotten in vs a liuing forme or shape by faith, and so be raised vpp in newnesse of life, this you cal the true baptisme in the holy ghost. All which I doe acknowledge may haue verie apt application, so long as we imagine not a perfection to be wrought in vs, as to be without sin. For to be like to Christ, or haue his image, is to be vnderstande, to be like minded to him who did not sinne, but that priuiledge onely pertaineth to him and not to vs. For he is like to vs in all thing, sinne except: but this barre, sinne, is the badge whereby his death and office worketh vpon vs to our saluation. And except we with al the Prophets, Patriarches, Apostles & other Gods children (doing our best) will acknowledge our selues sinners, I cannot see how Christs death doth by any meanes pertaine vnto vs. Gladly would I be resolved in this point.

with their answers.

17 And now at this day we are called as you say, and might finde much moze rest if such enemies to all godlines as I am were not. This is verie sharpe iudgemēt. Bicause I manifest your familie, both it followe that I am enemye to all godlines: Is ther no godlines tyed earth but among men of your profession only: Christs household were very smal then: and yet as I am an enemye to your doctrine, so your persons I haue not hated: For whom in their trouble I haue sought deliuerie, and haue knowne of your meetings if I had been enuiously minded: but far be that from me.

18 As for E. L. I protest vnto you, euen by the Lord, that he is vtterly ignorant of any my doings, neither did I see him this yeare and halfe: yet did hee participate to mee of Christopher Vitals behaviour longe agoe. Nowe touching your frēs confession before all men out of the mouth of H. N. of your doctrine: certainly it is shadowed wth such phrases and circumstances, that few can find any sense in his booke, but manye good wordes without conclusion, which should

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shoulde not bee in the puritie of a good cause.

19 As for those propheticall speeches in the Apocalypse, of the white stone with a newe name written therein, which none knoweth saving he that receiveth it, if this be H.N. as you would filly insinuate, tel vs in plaine tearmes. For your hidden misteries wil not longer serue.

20 You aske what ministracion was euer true which came not from God his owne mouth. I answered as before, that there must be both an inward calling which is from God, & an outward calling from men. Nowe if H.N. or you will shewe vs that he is called frō God his owne testimonie is not sufficient, neither doe his bookes manifeste his calling. Therefore for the credite of his new doctrine, it is required that he worke miracles: or else proue vnto vs that his doctrine is not disagreeing from the holy scriptures, and that substantially. If you would goe plainely to worke, and shewe vnto vs your authours doctrine by principles, & proue the
the

with their answeres.

the same by holy scripture, surely I and others woulde conceiue that vpon some grounde of good conscience you were seuered in iudgment from vs. For so long as the matter remaineth hidden : men construe your doinges worse peraduenthen it is: & it augmēteth suspition, that being called to witnes forth your doctrine, you are founde so fearefull and fainte, that it sheweth not a testimonie of the spirite of God: For where the spirite of God resteth, there is ioyned wisdom, audacitie, constancie, trueth and plaine dealing.

21 And where you holde it good policie to flie frō one citie to an other being sought for, I grant it to be reaso: yet being called & bzoght befoze ymagistrats, then fearefully or cowardly to fainte, is māre impietie in a iust cause. He that denieth me before men, I will &c. For either ye vtter such a confession as is holden of vs, and belēued among vs, or else denie your autho2 and his doctrine vtterly. Did the Partires in the p2imitiue Church so? Did our bzethzen in Queene Maries dayes so? Say cleane

L.

contra

Letters of the Familie

contrarie: being called, they did boldly publishe the trueth of Christ with open and plain speeches, & did set down their faith in principles to the eyes of al men, and not keepe it secrete in corners.

22 Assuredly if H. N. be a minister of the Lorde, then haue I much ouershot my selfe, and if you can proue it to me, I shall gladly receiue it, and will be ready to recant and cal backe all my wordes and aske mercie, in like fourme as you haue prescribed: but hitherto as I am perswaded, and as my conscience beareth me witnesse, I haue not in any point slandered you, nor of malice spoke any thing against you: for if I did know any nerer way to saluatiō then y^e which our saviour Christ hath taught in his Gospell, I woulde with all grādenesse embrace it. And if I can vnderstand that euer this your doctrin was taught publicly since christ our Lord his assention, by any godly writer in Christs Church, I will cease and subscribe vnto you: otherwise blame me not though I continue in that minde, which the Lorde in mercie by his Christ hath made manifest

with their answeres.

fest to me to my comforte. The God of
mercie and consolation giue you a right
spirite to depend vpon the puritie of his
woorde wzitten by the holy Ghoste, and
not to depend vpon the vncertainetie of
man, giuing testimonie to him selfe:
so shall both you and I bee brought to
see rightly into our weakenesse, & shall
heare y ioyful voyce y Paule heard. My
grace is sufficient for thee. For y Lords
power & loue is manifested & made kno
wen vnto the woelde thzough our wea
kenesse, and all our righteousnesse is
Sicut pannus menstrualis. God in mercie
giue vs all his grace, that in seeking the
true way that ledeth to life euerlasting,
we be not led into y by paths of error:
but leade vs and guide vs O Lorde, so
shall we knowe thy ways aright, & im
brace our sauing health in Christ, declar
ed to all nations. If it please you to re
ply I shall receiue it thankfully.

London the 12. of Februarie.

Your friend I.R.

L.ij.

A

A Letter of the Familie

to I.R. written by E.R.

M Rogers, these are to signifie vnto you, that I haue perused a booke, wherof you are the authour. In your pꝛeface you say, you haue bled this order, to set downe the authours owne speech, not adding or diminishing any thing, with the name of the booke, Chapter, or folio. I do wish that your word and deede had agreed therein. I call to minde, that I haue read many authours bookes within this 35. or 36. yeares, and among them all, I haue not found any writer that hath taken such an order as you haue done: for who so euer will write, to confute an Authour, he should set downe the Authours owne wordes, as they stande written in his bookes, and so to confute them by the Scriptures orderly, and not to take out, here some, and there some, and of diuers sentences, and part of diuers sentences, to make one sentence. You haue added and diminished in diuers places, (and to inlarge your booke withall, you haue set downe the most part of the sentences in two places) as I readers may perceiue, if they do confer your booke, with the Authours bookes, & wey them with indifferencie. I am fully persuaded, that the sober, discret, wise, and godly learned, do, ne will not allowe of it, that any Authour should be so abused, as you haue abused this Authour, in wresting, helping, and peruerting his writings. Salomon saith,^a A false record wil make a lye. ^b A false witnesse shall not remaine vnpunished

^a, Prou. 14. 3

^b, Prou. 19. 3

with their answers.

punished, and hee that speaketh lyes shall not escape. I pray God open the eyes of your heart, that you may see your ignorance, and repent. You do ground one point of your matter vpon Adrian Gissing, a man of credite (as you say) & he did read in a Duche booke, intituled the Glasse of righteousness. wherein the Authour doth certifie his Familie of Loue, that they must passe foure most terrible castels, full of combersome enemies, befoze they come to the house of Loue, the first is Iohn Caluine, the second the Papistes, the third Martine Luther, the fourth the Anabaptistes: howe good of credite so euer Adrian Gissing is of, he hath not at any time read any such matter in any of that Authours bookes, (he might perhaps read of such matter, in some other booke hauing that title.) I my self haue read ouer diuers of the bookes, and also the booke called, the Glasse of righteousness, of that Authours writing that you take your occasion against, and there is no such Castels written in any of his bookes, therfoze Adrian Gissing is therein vtterly deceiued, and I do beleene no lesse, but those other thinges that you haue written vpon reporte, against the Authour, to make him odious vnto the people, is as contrarie. I suppose you should haue done well, if you had not come in with a flourish to attempt battell, and begime a skirmish against those that haue no pleasure or delight in warre or battell, but much rather doe desire peace & vnitie. It is not reckoned for a manly part, that an armed souldier should take by

L. iij.

Weapon,

Letters of the Familie

weapen, and fight with a naked childe. It is
e. 3. Reg. 20. b. written, ^c Let not him that putteth on his bar-
nelle, boast him selfe, as he that putteth it off. If
d. 1. Reg. 17. f. the little ^d vnarmed childe Dauid, doe come to
battell with his sling, and stones, one of the
stones may happen to hit Goliath in the forehead,
be he neuer so well appointed for battell, and
trusteth in his owne strength. But what you
haue done, you can not vndo, it is too farre past
your hands. And where you call in doubt that
the familie will carpe (as you terme it) at
your booke, and do offer, if they do answer it,
a speedie replie will be performed, I for my
parte (I giue **G O D** thanks) am not ig-
norant of the Lande of strife and con-
tention that ye walke in (and as it appea-
reth , ye haue a pleasure therein) I haue
wandered bype and downe there ouerlong,
and consumed much time there about, to my
greate greefe and sorow : for those that doe
loue strife and contention, would haue other
like to them selues. **S. Paule** saith, ^e The ser-
uants of the Lord must not strue. And **Saint**
e. 2. Tim. 2. d. **James** saith, ^f If ye haue bitter enuying and
f. 1. am. 3. c. strife in you hearts, reioyce not, neither be lyars
against the trueth : and then following, where
enue and strife is, there is vinstablenes & all ma-
ner of euill workes. In the Homilie for Whit-
sunday the second part, ye may read this sen-
tence. But to conclude and make an end, ye
shall briezly take this short lesson: where so e-
uer ye finde the spirit of arrogancie and pride,
the

with their answers.

the spirit of enuie, hatred, contention, crueltie,
murther, extortion, witchcraft, Necromancie,
&c. assure your selues, that there is the spirite
of the diuell, and not of **G D D**, albeit they
pretend outwardly to the worlde neuer so
much holinesse. I haue no desire, pleasure,
nor delight, to carpe at your booke, nor to strue
or contend with you, or any one, nether is
there any other (who doe desire peace and vni-
tie) that will haue any delight or pleasure
in strife and contention, but leane euery one
to the Lorde. Salomon saith, **g** The sinne **g. Prou. 29. 2**
of the wicked is his owne snare. Saint Paule
saith, **h** Euery man shall beare his owne bur- **h. Gala. 6. 2.**
then. And **i** Vengeance is mine, and I will **i. Rom. 12. d.**
recompence saith the Lorde. My heartts de-
sire is of the Lorde, that hee will for his sonne
Iesus Chriks sake, be mercifull vnto vs
all, and forgiue vs all our sinnes, and poure
into vs his holy spirite, that we may learne
of him, where hee sayth, **k** Learne of mee, for **k. Matt. 23. d**
I am meeke and lowly in heart. Saint Pe-
ter sayth, **l** Christe hath suffered for vs, lea- **l. 1. Pet. 2. d.**
uing vs an ensample, that wee should followe
his steppes. And Christe sayth, **m** Blessed **m. Matt. 5. 2.**
are the mercifull, for they shall obtaine mer-
cie. Againe, **n** Bee yee mercifull as your **n. Luke. 6. 6**
heauenly father is mercifull. And further,
o What so euer yee woulde that men shoulde **o. Matt. 7. b.**
doe to you, euen so doe to them, This is the
lawes and the Prophetes. &c. Many other
suche fruitfull and comfortable documentes,
L. iiii. **We**

Letters of the Familie

We may read in the holie and sacred Scriptures, which being well considered of, we could not strue, contend, enuie, belye, nor persecute one an other of vs, for as much as we are all creatures of one Gods creation. It is written Malachie. 2. c. Haue we not all one Father, hath not one God made vs? Why doth euery one of vs then despise his owne brother? **S. Paule** saith, p. Thou shalt loue thy neighbour as thy selfe. If ye byte and deuoure one another, take heede least ye be consumed one of an other. If any doe erre for a time, let euery one whome God hath deliuered out of error, doe his best (according to the rule set downe to vs in the holy scriptures) to help the ⁴burdened, ^r fraile, ^sweake, and erring man, ^s hoping vpon ^f goodnesse of the Lord, and waite when the Lord of his meere goodnesse and mercy, will open the heart of the erring man: for those causes are betweene God and his creature, and God wil be auenged on all such as wilfully & willingly do erre, and haue a pleasure to remaine therein: but he wil be mercifull vnto al those that haue a desire to reture and see ke him in true repentance. It is not Christian like, that one man should enuie, belie, and persecute an other, for any cause touching conscience. William Tindale compareth them to Antichrists disciples, that do bzeake by into the consciences of men, & compell them either to forswear themselves by the Almighty God, and by the holy Gospel of his mercifull promises, or to testifie against them selues. Againe, he saith, secrete
Annes

p. Gala. 5. c.

q. Gala. 6. a.

Ephes. 4. a.

1. Theil. 5. b.

7. Rom. 15. a.

8. Iam. 5. d.

with their answers.

annes pertaine to GOD to punish, and open
annes, to the king. He saith also, A Christian
man hath Chriſtes ſpirite. Nowe is Chriſt a
mercifull king: if therefore thou be not merci-
full after the example of Chriſt, then haſt thou
not his ſpirite. If thou haue not Chriſtes
ſpirite, then art thou none of his. Romanes
8. noz haſt any part with him. If any man do
willingly erre, he ſhall haue cuerlaſting dam-
nation for his reſwarde at Gods hand, vnleſſe
he do earneſtly repent. Is not that puniſhmēt
ſufficient which God hath ordeined, but that
one Chriſtian muſt beere, torment, belye, and
perſecute an other? Salomon ſaith, ^{t, Prou. 14. c.} Without
doubt they doe erre that imagine wickedneſſe,
the enuious man, the lyar, the perſecuter of his
poore brother, imagineth wickedneſſe, & there-
fore he is not voyde of error. I haue not read
in any of the authors bookes, ꝑ he hath ſtried,
ennied, rayled at, ſlandred, belied, oz wiſhed per-
ſecution to any man, oz hath named contumeli-
ouſly any man: but his writing & ſtriving is
againſt the nature of ꝑ anne, which hath borne
ſo long dominion in the man, &c. And where
you take exception, as though the Authour
were againſt the learned in the Scripture, be-
cauſe he bleth in diuers places of his writings
the falſe Scripture-learned. Anſwere. There is
not any true meaning man, which readeth the
Scripture, that can of right take any exception
thereat. Can any true, honeſt, oz plaine hearted
man, be offended with any godly and learned
Preacher, to heare him ſpeake againſt, and re-

A. b.

bake

Letters of the Familie

buke murder, theft, adulterie, couetousnesse,
Idolatrie, and such like? Are we not al scrip-
ture learned, that do read & talke of the scrip-
ture? Doth not euery man approue his sect
or opinion (as much as in him lyeth) by the
scripture? Doth not this authoꝝ also approue
the testimonie of his wꝛiting by record of the
scripture? He speaketh not against those that
do desire to walke according to the counsell of
the scripture, but against the false hearts of the
scripture learned, that haue more desire to be
talkers thereof, then to do what the scripture
requireth. An example: The Merchant that
vseth his trade in balance, weight, and mea-
sure, &c. according to the rule of the scripture
(as ye may read, **Leui.** 19. g. **Deu.** 25. c. **Pro.**
11. a. 16. b. 20. b. **Eze.** 45. c. and **Miche.** 6. c.)
may well be taken for a true Merchant, but
he that vseth deceit, fraude, guile, &c. may be
taken for a false Merchant, yet both are mer-
chants. Our sauour Christ saith, "Not all
thei that say Lord, Lord, shal enter into the king-
dome of heauen, but hee that doth my fathers
will which is in heauen. x Happie are they that
heare the word of God and keepe it. y If ye loue
me, keepe my commandements. z Befoze God,
they are not righteous which heare the laswe,
but the doers of the laswe shall be iustified. S.
James accounteth him a happie that is a doer
of the woꝝk, and not a forgetful hearer: and see
that ye be doers of the woꝝde, and not hearers
only. S. John saith, b Blessed are they that doe
his commandements, that their power may be in
the

a. Matt. 7. c.

x. Luke. 11. c

y. Iohn. 14. b

z. Rom. 2. b.

a. James. 1. d

b. Apo. 2. d

with their answers.

the tree of life, and may enter in through the gate into the citie. The Preacher saith, *c* Let vs *c. Eccle. i. 2.* heare the conclusion of all things: Feare God, and keepe his commaundements, for that toucheth all men. Happily ye may object (as some haue done that I haue communed with) and say, it is vnpossible to do and keepe the commaundements. Answer. What the scriptures last before recited doth require, you haue heard, and many more there might be alledged to the like effect, wherof I haue here set downe some for an ensample (if you please, you may examine them by the Scripture) as Exodus. 20. a. Leuit. 22. d. 26. a. Deut. 5. b. 10. c. 11. b. Iosue. 22. a. 3. Reg. 8. f. Psalme. 78. a. Proverb. 2. a. 3. a. 4. a. 7. a. 19. b. Ezech. 18. Ecclesiast. 2. c. Matth. 19. b. Iohn. 15. b. 1. Corinthe 7. d. 1. Timothee. 6. c. 1. Ioh. 3. d. 5. a. Apoca 12 d. &c. And S. Hierome saith, Accursed be he which saith, God commaunded vnpossible things. And againe, he which saith, I we can fulfill the commaundments of God without the grace of God, accursed be he. You say, no one man dare once open his mouth, or put pen to paper, to defend the author in England, but you are therein deceiued, there be I hath done both, as some of your own familiar friends can testifie: Nevertheless, the authors own writings are sufficient to answer for him. Were they weyed in the balance of equitie. You terme the saide familie simple: howe much are they bound to laude the Lord, and to giue him most high thanks and praise, that they are simple.

Moses

Letters of the Familie

d. Num. 11. 2.

Moses saith, d Would God that all the Lordes people could prophesie, and that the Lord would put his spirite vpon them. So doe I wish from the bottome of my heart, that all the Lordes people were simple, (concerning euill and malice) then strife, contention, enuying, backbiting, lying, persecuting for cōscience cause, theft, murder, whoredome, drunkennesse, Idolatrie, and such like, should not beare so great dominion as it doth. Is it an odious matter in your eyes to be simple? I pray you peruse well these few sentences of Scripture here following.

e. Psal. 19. b.

f. Psal. 69. a.

g. Psal. 113. b.

h. Psal. 116. b.

i. Psal. 119. c.

k. Eccle. 9. d.

l. Iob. 24. c.

m. Zach. 9. b.

n. Zach. 11. c.

ing. e The testimonie of the Lorde is pure, and giueth wisdom to the simple. f God thou knowest my simplenesse, my fautes are not hid from thee. g He taketh vp the simple out of the dust, & lifteth the poore out of the mire. h The Lorde preserveth the simple. i When thy worde goeth forth, it giueth light and vnderstanding euen vnto the simple. k A simple mans wisdom is despised, and his wordes are not heard. l Timely in the morning do they arise to murder the simple and poore. m Reioyce thou greatly O daughter Sion, be glad O daughter Hierusalem, for loe, thy King commeth vnto thee, euen the righteous and Sauour, lowly and simple is he. n The poore simple sheepe, that had a respect vnto me, knewe thereby that it was the word of the Lord. You say, the zeale of the Lordes house carried you so farre, that you could not stay till you had published suche matter as came to your handes, I for my part can not so conceiue, that it was the Lordes zeale, for there coulde not

with their answers.

not any one deale in such sort, & bſe ſuch ſpeeches in writing as you haue done, if he were carried by the zeale that the lord doth require. It may rather be gathered, that you had ſuch a zeale as Ieſus the ſonne of Syrach writeth of, where he ſaith : o Zeale and anger ſhorten the dayes of life, and alſo, p There is nothing but wrath, zeale, ſearfulneſſe, vnquietneſſe, feare of death, rigours, anger, and ſtriſe, &c. But my deſire is of the Lorde, that he would plant the true zeale in vs all, and then the loue (bz. to loue God aboue all, and our neighbour as our ſelues) ſhoulde not be ſo deſpiſed and had in contempt with many as it is nowe in theſe dayes . You ſay that Syr William Moore, a worthy Iuſtice in Surrie, had the examination of one or two of the Familie, who vttered much matter which you are loth to write, and yet in the end of your booke, you haue ſet downe the Articles that were confeſſed before Syr William Moore, the 28. of May, 1561. by two of the Familie of Loue. You would haue it appeare to the readers, as though there were two at one time before a worſhipfull Iuſtice of Peace, and one or two at an other time before Syr William Moore, and all thoſe confeſſours were but two parties, and one matter as you well knowe, for you haue, or haue had, the written copie of the Articles, with the names of thoſe two parties, that (as it is ſaid) were the confeſſours of the ſaide Articles before Syr William Moore, who was not at that time (bz. the 28. of May. 1561.) knowne or called

o. Eccl. 30. d

p. Eccl. 40. a

Letters of the Familie

called by the name of Syr William Moore, for
he was but an Esquire. What false and for-
ged matter is set downe in the saide Articles,
and that the confessor of them, are, nor ne-
uer were of the Familie of Loue, I leaue to
the iudgement of the same two parties, and of
all those that haue had, haue, or shall haue, the
cause in question, and will consider of it with
indifferencie. Concerning the citizen your
neighbour, whome you doe so often name in
your booke, to discredit him as much as in you
lyeth (although you haue no iust cause so to
doe, I leaue to the iudgement of all those dis-
creet, wise, sober, and honest citizens his neigh-
bors, who haue had at any time to deale with
him, there, or else where, and also to the dis-
creet, wise, sober, vertuous, and godly lear-
ned, that haue had at any time conference
with him. I hope you will from hence forth,
take heede how you make any such attempts.
to speake, or write vpon report, nor helpe,
wrest, ne peruert any authours writings, for
9 years shall haue their part in the lake which
burneth with fire and brimstone. What Au-
thour hath written any booke (if one shoulde
deale therewith as you haue done with this
Authours writing) but there might be founde
many faultes &c. To me, as I suppose you are
vnknown, but if I should write what I haue
heard of you, (and of Maister Bateman your
furtherer in this your attempt) vpon report,
happily you, nor he, wold scarce take it in good
part. It were good, and according to the rule
of

q. Apo. 21. c

with their answeres.

of the holy Scripture, that all faultfinders
would first looke into them selues, that it be not
saide, ¹ Hypocrite, first cast out the beame out of
thine own eye, and then shalt thou see clearly to
plucke out the mote that is in thy brothers eye.
i. Matt. 7. 2.
&c. I haue presumed to be so bolde as to certi-
fie you my minde, touching a fewe pointes of
your booke, hoping not lesse but you will take
this my simple, plaine, and rude hand writing
in good part (although it lacke good Methode)
and doe wish that my time of leasure would
haue permitted me, to certifie you my minde
in many other pointes of your booke, but for as
much as my time wil not serue thereto, I am
constrained to hold my self contented. Thus M.
Rogers I bid you farewell, wishing to you as to
my self: & although there be many ways & paths
walked in (of those that do trauell in religion)
erener the right pathway be found, which is to
followe Christe Iesus our Saviour in his
footsteps: yet I hope, our God will in the end,
bring vs all into the same right path, and that
our sinnes shall be (by and through the death,
passion, and bloudshedding of our Lord and sa-
uour Iesus Christ) done away, and be of the
number of those that shall be set on the right
hand, to who our saviour Iesus Christ, when
he cometh in his glory, & al the holy Angels w
him, shal say vnto: Com ye blessed childre of my
s. Matt. 25. 8
father inherit the kingdom, prepared for you fro
the beginning of ¹ world &c. & to ¹ end I might
through the power of ¹ lord, be one of ¹ num-
ber of the elect, haue I had my exercise in the
Scriptures. And to the end that I might be
fur=

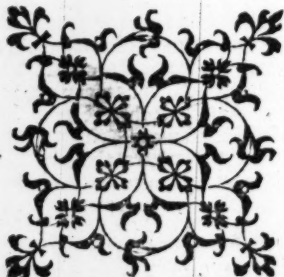
Letters of the Familie

furtherer in the vnderstanding of the Scrip-
tures, I haue read diuers Authoꝝ, who haue
set too their helping hand to the opening of the
Scripture, so farre forth as the Lorde gaue
them vnderstanding thereof, and although
some haue in diuers pointes varied in iudge-
ment, (Salomon saith, ⁊ Diuers men haue di-
uers heartes) that is Gods woorke to re-
uenge, or redresse the same (according to his
owne will and pleasure) and not to mans.
To the which kingdome the Lorde bring
vs all, for his sonne our Lorde Iesus
Christes sake. Amen.

1. Prou. 17. c

Dat. decimo quinto die De-
cembris. An. Domi. 1578.

Per me E.R.



The

with their aunsweres.

The aunswere of I. R. to the letter of
the Familie of loue written by E. R.



Received a letter from
you touching my booke,
whercin you seeme to bee
offended for diuers mat-
ters: For aunswere wher-
of, I refer your in many thinges to my
letter sent ad amatorem charitatis.
You say that I take vp weapon to fight
with a naked childe, and so spozte your
selfe in amplifying the example of Da-
uid and Goliath, but to any article of
doctrin which I haue charged you with
all, there is no mention. It were con-
uenient that you would proue vnto vs
such points of doctrine as you hold con-
trary to vs, and not to dally in frivo-
lus and needelesse matter. I haue saide
that your autho^r H. N. doth not speake
nor write by the spirite of God, that
your illumined elders are not without
sinne, that the lawe of God is not possi-
ble to be kept, &c. Vnto these matters
you aunswere nothing, but blott much
paper in needeles probations. You giue
vs

Letters of the Familie

vs a note that wher the spirite of enuy,
pride, contention, crueltie, murther &c,
is: there is the diuell and not God. If
I should nowe inlarge this matter and
put it ouer vnto you, you would thinke
me vncharitable. For I graunt it to
be true, and the holy scripture is our
grounde, our lyne, our square, without
any mans mixture, and if H. N. had
neuer writ, the scriptures are suffici-
ent to vs, and the church of Christ hath
tasted sufficiently his mercy, without
him: and you had bene in much better
case if he had neuer bene bozne. For a-
las what doctrine do you hold, but that
which many heretikes haue helde, and
haue bene condemned by the Church
for the same? It is not Christianlike
that one man should persecute an other
for conscience sake you say: but doth it
followe that heresies and blasphemyes
may be mainteined and no man mani-
fest the same? Let vs leaue wangling
and come to the trueth: if you holde a
truth (as I haue often saide) why is it
hidden and kept secrete? If we be in er-
ror, why do you not through loue & cha-
ritie

with their aunsweres.

ritie manifest y same plainly vnto vs:
your authoꝝ darke and ranging stile
(which you esteeme mysticall) doth not
sufficiently declare any false doctrine
we teach. If you strue for a godly and
regenerate life, certainly we will with
our whole hearts ioyne with you: For
we acknowledge y our bare confession
of Christ with our mouthes is not suf-
ficient. Not euery one that saith Lorde,
Lord, &c. Yet may the diuell vnder the
outwarde cloke of holynesse nourish in
our harts many false suggestions: there-
fore the Godly euermore haue had an
eye to sathans deceite, and in humilitie
of spirite haue still bewayled the great-
nesse of their sinnes, and acknowleged
the same: which H. N. doth not in any
bookes that I haue reade. For many
standing vppon the securitie of keeping
Gods lawes, haue vtterly deceiued
themselues. The Pharisies boasted of
their holynesse and the obseruation of
the lawe, but Christ reprobued them as
ypocrits, the Manachits, the Donatists,
the Marcionits, the Montanists, &c. haue
outwardly sought and prescribed to
themi

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them selues strait rules and senere obseruances of pietie, but yet mainteyned vnder the same blasphemous doctrine: and euery heresie set out their holynesse, & commended their patrons as men hauing the spirit of God mightely working with power. And doe not you in like sort affirme H. N. to haue the spirite of God, and to haue published his doctrine with much more power then any in these latter dayes? Let vs not strue for vaine glory, heaping applications of holy scripture without conclusion, and so farre from the purpose. Let vs content our selues with the glorious name to be called christians, and let this tearme Family of Loue goe as a new deuised thing without warrant in holy scripture. The householde of faith is mencioned of, but not loue. Touching this point of doctrine, of the possibilitie of keeping the commaundements, I knowe those places of scripture very well, and what God requireth: but our weakenesse in performing the same, appeareth Gen. 6. chapter, verse 5. Iob. 25. chapt. 5. vers.

4. Ro-

with their answers.

4. Romanes 4. chapter, 20 verse: but I delight not in many cotations, but how to purpose the holy scriptures are applyed: therefore onely I will gine you to consider two places, the one of saint Paule in 11. Romaines 3 2. verse. For God hath shutte vp all in vnbeliefe, that he might haue mercie on all. Galathians 3. chapt, verse 2 2. but the scripture hath concluded all vnder sinne, that the promise by y^e faith of Iesus Christ should be giuen to them that belieue. But before faith came we were vnder the lawe, vntill the faith shoulde after be reuealed. Wherefore y^e lawe was our schollemaster to bring vs to Christ, that we might be made righteous by faith, but after that faith is come, we are no longer vnder a schollemaster.

I pray you note howe the holy Ghost teacheth vs not to trust in the perforce, maunce of the lawe: for it is such a burthen as weno^r our fathers were euer able to beare, but includeth vs vnder sinne and the curse of the lawe, that the blessings which by Christs death we obtaine through faith, we

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might

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might notably become heires by promise and not by the lawe. The Lawe therefore doeth shewe our weakenesse, and sendeth vs to Christe, who fulfilled it for vs, and all his obedience and righteousness is ours, by imputation; & we by grace through faith are made heires, and not by the deedes of the law: yet we reiect it not, but with reuerence and feare indeuour our selues to perfourme in euerie pointe what it requireth, but still we feele our weakenesse in perfourming the same, and therefore flee vnto Christe Iesus in whome we finde rest to our conscience, confessing our vnablenesse and infirmitie, finding in him strength and habilitie, which still by faith we apply to our troubled mindes, when the iustice of God by the lawe doth by any meanes threaten vs. And this is our anchor hold of faith, manifested to vs by the scriptures of God to our everlasting comforte. We are taught to say when wee haue done our best, Luk. 17. That we are vnprofitable seruants. Christ is said Act, 13. vers. 3. to deliuer vs from all things

ges

with their aunsweres .

ges which we coulde not be iustified by the lawe of Moyfes. By him euery one that beleueth is iustified: for if saluatiō come by the law, Chziste died in vaine. For it standeth not with the glozie of Chzist Iesus, that any such perfection shoulde be giuen vs, to keepe the lawe. For if by our infirmitie the strength of Chziste be made perfecte. Cor. Chap. 12. so contrary wise by our perfection Chzistes death and passion is impaired and lessened. Loke therfore into Chzistes office with a right spirite, and you shall see plainly in him the Lawe to be fulfilled for vs, so y what he hath fulfilled, y haue we full filled: for it is made ours by grace, otherwise we cānot keepe the law but by Chzist, neither are you able to shewe vs any example that any Patriarches, Prophetes, or Apostles that euer were, did euer keepe the lawe of God in euery point as god requireth.

Nowe touching the authoritie of S. Ierome: I aunswere by Ierome: who wryting against Pellagius, doth shew t wo maner of perfections, the one to be agreable to the vertues of God whiche is voyde of all sinne, and here one earth

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De.

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declared in the person of Christ: the other which agreth with our frailtie & is not pure frō sin: which argueth an impossibilitie to fulfill the lawe, otherwise then in the person of Christ. And in deed almightie God did not cōmand impossible things, for so much as Christ being perfect mā, fulfilled y^e law for vs, which vtterly declareth our weakenes & inhabilitie to perfourme the same. For if by any other means y^e w^rath of God could haue bene pacified, or his lawe satisfied, Christ his onely sonne our blessed sauiour and redemer had not needed to haue ben incarnat & to become man, to wozk this great effect for vs. And surely they y^e acknowledge our habilitie in perfourming the law, do mightilie shake the office & death of Christ our Lord, & leaue in our conscience such a clog as is hardly removed. Dauid demandeth Who can say my hart is cleane? again, God looked down frō heauen amōg the sons of men: and ther was not one righteous, no not one. Many of the fathers did see our impossibilitie in perfourming the lawe, & therfore Austen saith, al the commaūdements of God are acceptēd to be don, when

with their answers.

When y^e is pardoned which is vndone.
To cōclude, almighti god neuer giueth
such grace to any his childrē absolute-
ly to fulfill his law, but only to Ch^rist:
& by him is that perfozmed. It is no de-
rogation to our God in giuing a lawe
which we cannot perfozme, but cōmen-
dation in sauing & deliuering vs from y^e
law, notwithstanding our weakenes in
perfozming y^e same. And if we did right-
ly examine our selues, our o^own consci-
ence doth wel verifie the same; but sathā
is an enemy hereto, y^e he might by pride
puffe vp our minds with a vain imagi-
nation y^e we are able to do & perfozme y^e
which God in his law requireth, & so to
perswade our minds thereby y^e Ch^rists
death doth smally auaille o^r help vs here
in. But of this argument this is suffi-
cient, y^e Godly & l^earned are able to say
much moze, if you require herein to be
satisfied. The Lord direct our minds in-
to the way of truth, & let thy people O
Lord not be ledde into erro^r by sathans
practise. Then Lord giue vs al humble
minds. Amen . This aunswere is to
E. R.

Your friend I. R.

M.v.

A

An other letter of the fa-
milie, conteyning a Reply to the
aunswer of L. R. to their
first letter.

WE haue receined a Letter from you
(maister Rogers) dated the 29 of Ja-
nuarie, as an aunsower to a former let-
ter which came to your handes, wherein you
say, was manie inuectiues against your booke,
as also verie manie contumelious and daun-
derous speeches, touching your honestie, &c.
whereunto wee aunsware briefely: he is ho-
nest that honestly doth. But wee vse no dis-
dainfull speeches sauouring of enuie and not
of loue, like as you vnrightly report of vs. we
charge you not, but we saue your allegation
concerning Christopher Vittell is vnttrue, as
my lord of Caunterburie that now is can wit-
nesse: and therefore (say wee) looke well to
your weightes, measures and wares, from
henceforth. The contents of your booke dis-
quieteth not our moode: your cause is surely
dishonest, then what honestie (wee aske) can
proceede thereout: but yet (wee hope) you
haue done it all out of ignorance, and there-
fore worthe of lesse reprehention. And in that
you haue reprehended the loue of God and
Christ, wee haue not therein mistaken you at
all: for were the loue of God and Christ ma-
nifested in you (like as you saue it is vnto
you) then could you not verely haue (so
impudently in the face of all the worlde!)
belied

with their answers.

belyed and flandered your poore neighbours,
as you haue done. who neuer did you harme.
You say, if we were of Gods and Christs
household, you and we were fellows, and you
would embrace vs: but you call vs strangers
of the householde, and as strangers lurke in
corners, &c. we answered, of such an household
as you haue challenged to your selues wee are
strangers, and the feare of your rigorous dea-
lings, hath in dede made some of vs to lye &
lurke in corners. we say still your foundati-
on is against one H. N. whome you neuer
knewe nor rightly vnderstood of: and you an-
swer that his doctrine is not vnknewen vnto
you, whose booke ye haue to shewe. We
wish it were euen so. And whereas the name
of Christ is shadowed by two carecters A. O.
euen so we haue heard, that there is some mean-
ing, more then you or wee can well tell, in
these two carecters H. N. Notwithstanding
if any man become so captious, as to gather
and report thereupon, that we should there-
fore denye any outward man or creature, he
doth not onely mistake vs, but also (in re-
porting the same againe to others) flander
vs therein verie much. You say, you haue
truely set downe the same mans life, not hear-
sayes, but the truth, &c. whome yet you con-
fesse you neuer knewe, then it can be nothing
but hearsayes that you write. And you saye
that the reporters are honest and of Christs
church. To which we say againe, that those
of Christs church occupie not their mouthes
with

Letters of the Familie

With vntuethes, albeit then they stand neuer
so well liked of you or any other, for we
knowe that they say not truly. And where-
as we haue set downe the true principles of
our faith and religion in a breefe rehersall,
(which ye confesse to be sound and good:) yet
(because that agreeth not to your minde, in
that we confesse not somewhat therein where-
by ye might haue your slanders verified as
gainst vs, which ye looke for, by our owne con-
fession) it is you say plausible and mockerie.
See into your disposition, if we would accuse
our selues (albeit falsly) with any matter, that
you accept gladly: but if we in trueth sim-
plicity answer for our selues, that ye re-
iect utterly. Oh what nature (that good is)
would so seeke to hurt his brethren. And fur-
ther ye say, that the auctor of those booke
termeth you a diuellish Synagogue or scoole,
and that you are not the church, but an har-
lot, and if you and we (say you) professe one
baptisme, one Chyik, one faith, &c. why are
we scuered in Comanion? Of this matter,
we will speake here following. And where
you say that certeine of our familie haue been
conuincid, subscribed, and recanted, and haue
promised neuermore to professe H.N. nor his
doctrine, and yet haue turned to the same a-
gaine: we do not denye but that some haue
bene constrained so to doe, and that it is no
plaine dealing. And I pray you tel mee, hath
the like matter euer bene heard of ere this
tyme, that simple men, who can scarcely reade
English,

with their Answers.

Englishe, because they haue read a booke, or heard it read, should be compelled to yelde an accompt of the spirite of the author that wrote the same: I thinke not: except you will allowe by like reason, that euery simple man that heareth a doctoz preache, should be compelled to deliuer forth all his diuinitie, or els to be committed to straight prison. Learned men dispute with the learned: & it hath euer yet suffised amongst Gods ministers, a simple person to yelde an accompt of his beleefe simply &c. Were not thinke you playner dealing better? you say that wee vse the propertie of the Cuttell &c. Do you not remember that the fleshy minded Iewes, could not see their Saviour when he was dayly amongst them, & yet they boasted verie stoutly of their sight, and would not in any case confesse their blindness? We stand not vpon our tiptoes, (as you say) but we dayly acknowledge our blindness, and waite vpon the Lord for our sight. We say not that you are in errour, but wee say, that we haue (through that sinfull nature of the fleshe, that earthly lying being, which hath wrought that disobedience in Adam, where through we are all fallen) beene bewrapped in all ignorance and blindness, and for that cause are not ashamed to confesse our errour. We will not go about to conuince you by the testimonies of the holy Scriptures, for that lyeth not in our power, neither were wee so dealt withall. It is the Lords (by his grace) that hath conuincd vs,
and

Letters of the Family

and brought vs vnder his crosse: if he also conuince you, then are ye rightly conuincd, and so the praise thereof appertayneth onely vnto him. And whereas you desire to knowe wherein you haue mistaken the author, to that we saye, that you haue not set downe any whole sentence, but patched & pieced the same without all order, contrarie to your promise. For you say, you will not adde nor diminish, but set downe the authors wordes worde for worde: which you haue done, euen as one may take the tenne commandments and leaue out some wordes, & thereby say that God commaunded such things: as for example. Thou shalt haue none other Gods but mee. Thou shalt not steale. Thou shalt not committ adulterie, &c. I leaue out none & not, and then what is the commandement? If this be good dealing, then you haue dealt well: let all men iudge. You say moreover, you tooke not vpon you to write against any one booke, but to display the absurdities you found in the authors doctrine, which wee shall fynde perfourmed ere it be long by master Knewstub: who (as we suppose) shall displaye him selfe therein, euen like as you haue in your booke displayed your selfe and your adherents. You say we apply this text, My kingdome is not of this world, &c. verie fondly: we take his kingdome not to be outward, but inward, by peace, righteousnesse, and ioy in the spirit, which things the world is ignorant of (you may expound it at your pleasure) though

with their Answers.

though we expresse our minde therein in plaine dealing, mought it please you so to take it. You say mozeouer, you knowe that Christ raigneth in his Church, but who are the church is the question. In deepe master Rogers, you say verie well: and nowe giue vs leaue to vse plaine dealing with you, least otherwise we mought happe to slander or helpe you. In your booke, one leafe befoze your admonitio to Christopher Vittell, these be your owne wordes.

Howe H. N. iudgeth of vs, because
wee acknowledge our selues to
be of the Church of
Christ.

For that cause, if thou nowe accompt not thy selfe for an whoore, but esteemest thy selfe for the faithfull espoused wife of Christ, &c. Prophecie.
11. fol. 27.

And nowe (for asmuch as we vse not, neither are so taught, in the seruice of loue to iudge rashly or vnadvisedly of any people, to their reproche, like as you haue done of vs) let vs intreat you, to read in the booke (called The prophesie of the spirite of loue) the tenth Chapter, sect. 12. 13. 14. and in the 11. & 12. Chapters throughout, and then see (with an vnparciall eye) what manner of Church that it is which he doth there reprove, & you shall finde it in deepe to be that fleshly & wicked

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hed nature, that lying being, which spareth not (with his earthly knowledge) to set it selfe to iudgement, and to giue sentence of the godly matters: which he calleth a false seede, an adulterous generation of the earthly man, which hath inhabited the earth with vnrigh- teousnesse, iudged it falsely with her eyes, seduced the simple, oppressed the little ones, murdered the holy ones of God, and spyt the innocent blood on the earth. He calles it moreover, a broode of the venomous Dra- gon (yea, of the diuell, and of the earthly ly- ing generation) which is begotten of the seede of the Serpent and viperous generati- on, which hath alwayes bene a false and a wicked whoore vppon the earth, &c. which church you nowe do challenge to your selues, and acknowledge your selues as members of the same, euen like as wee (in times past) haue also done. which thing (so soone as the Lorde let vs see into, then fell wee down before the Lorde, and shamed not to confesse our faulces before him, as that wee had o- uerlong taken parte with that whoore: the na- ture of the earthly, fleshy, and unfull be- ing, whome wee do nowe (by Gods grace) bitterly abhorre, hoping daile (by the might of Christe Iesus our Lorde) to see her filthie nakednesse (in vs, and in ma- ny) disclosed, abhorred, and reiected for- euer more.

You desire to knowe of vs, the difference betwixt you and vs: Could any man tell it more

with their aunsweres.

more plainly, then you (in your wordes) have here manifested the same : Consider advisedly of it : So shall you not neede (henceforth) to demaunde of vs any further resolution in that point, but must of necessitie (if you doe well) fall downe before the Lord, and crye with vs : *Peccauimus cum patribus nostris, iniuste egimus, iniquitatem fecimus.* You charge vs brauely with the error of Basilides, as though wee were forswearers of our selues, whereas yet (notwithstanding) there hath neuer bene proued any such matter against any of that companie, or in any of all that authors workes : which may well suffice to stop your mouth, if trueth will serue to aunswer you. And yet I remember that Tindall a learned man, and writer, in his booke of Obedience writeth these wordes : Breake not vp into the consciences of men, after the example of Antichristes disciples, which compell them, eyther to forswear themselves, by the Almighty God, and by the holie Gospell of his mercifull promises, or to testifie against them selues, which abomination our prelates learned of Cayphas. Math. 26. saying: I adiure and charge thee in the name of the living God, whether thou bee Christe the sonne of God, &c. Let that whiche is secrete to God onely, whercof no prooffe can be made, nor lawfull witnesse brought, abide to the comuning of the Lord, which shall open all the secretes &c. which counsell, if ye nowe folloved, poore men mought enioy libertie of good conscience without such stretching

P.

and

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and straying as is now vsed . You also
denye that euer any in the primitiue Church
taught a perfection to be attained in this life;
whereat wee much maruile : for that wee
knowe assuredly , that the Apostles taught
the perfection to be attained in this life , of
all, and among all , that could beleue, and
goodde good willing thereto : and so haue all
that hath since taught Christ Iesus , who is
the perfection of all the workes of God .
Is not this much ignorance , that wee who
acknowledge (as wee saye) Christ Iesus,
shoulde denye his perfection : But it seemeth
wee looke not for his shape to be wrought in
vs , as the Scriptures require . Paule to the
Corinthians. 1. 13. Chapter . But when that
which is perfect is come, then that which is vn-
perfect shalbe done awaye , &c. You must as-
gree with vs , that all the holie ones from the
beginning haue taught vs to leane vnto, and
surely that doctrine lyketh vs best . But all
your citations are to defende and mainteine
the sinne, which seemeth to like you best . For
surely it were well that all true Christians
should rather take parte with righteousness,
then be such aduocates for the sinne , as moste
men bee at these dayes . Nowe further it
seemeth moste straunge vnto vs , where you
also say you knowe not what wee meane con-
cerning our confession , made in our saide let-
ters, as concerning our true baptisme, In the
name of God the Father , God the Sonne,
and of God the holie Ghoste , which is the
taking

with their aunsweres.

taking by of our crosse, and right direction
vnto Christ: who hauing then gotten in vs
a liuing shape, confirmeth vs, through his
holis spiritte, in an assured hope of his promi-
ses, in the resurrection, and in the cuerlasting
life, (yet as you graunt, it may haue an apte
application) wee see not any other way to
possesse the kingdome of heauen: & the whole
newe Testament is full giuing witnesse ther
vnto. But if ye haue founde out any easier
way thereto, so are not wee therein against
you: which till ye can let vs perceiue and
feele, wee pray you to suffer vs in rest by you,
in this our foolishnesse (as wee do you) vnin-
dered, vnmolested, and vndaunted &c. wee
also say not (as you imagin) that our battaille
is ended when wee are regenerate: but wee
say, that Christe Iesus (that man of God
from heauen, which is borne of God, and in
whome the seele of God remaineth, and there-
fore sinneth not) he hath the power to subdue
his enimies, & end the battail in vs. When you
also say that H. N. hath not & spiritte of God, &
say mozeouer, that he teacheth mere contrarie
doctrine to the Scriptures, you haue therein
(think we) entred verie farre into Gods se-
crets, iudging also greatly of your self therein:
for it is nowe adays a common thing that
euerie man can say, shew mee a good man, whē
as in deed in their beholding none is better thē
themselves, & therfore cannot beleue that god
hath such worke with any man, as to bring
any goodnes moze (thē thei haue) to any other.

N. ij.

And

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And further we know, that with what mind
a man beholdeth another, in such forme he ap=
peareth whome he beholdeth: for a minde of
carnie cannot discern any paterne of Aoue, no
more then a blacke Mooze looking in a glasse,
can see his face altered into white colour, &c.
And as for difference which ye demaunde to
knowe betweene you and vs, wee haue fully
answered you before, by your owne wordes.
Nowe for our minde concerning Gods pre=
destination, take vs not therein so short; for
we allowe of it ample and reuerently, in his
kinde: and yet further also, euen as the holie
Scriptures allowe the same: but wee like
not to contende therein, nor desperatly to seeke
libertie of life thereby, neither foolishly to
serch for things therein aboue our capacities.
It seemeth also in your letters that ye feare
our mindes stande not to agree with you, in
your iustification by Christ: in your acknow=
ledging your selues to be sinners: in your
weakenesse in perfourming the lawe: and that
we seuer vs from you therein: wherein ye
are too much deceiued: for wee acknowledge
our iustification to bee had by none other
meanes, but alone in, by, and through the
death, passion, & resurrection of Iesus Christ
our Lord and Sauour: wee daily confesse
our selues to be moste miserable sinners, and
of our selues altogether vnable to perfourme
the lawe: and therefore wee acknowledge
and stedfastly beleue the onely possibilitie to
consist in the Lord our God, through Iesus
Christ

with their aunsweres.

Christ our righteousnesse, and waite for the same: whatsoeuer you or any other say of vs to the contrarie. Ye say further, to be like vnto Christ, or to haue his Image, is to be vnderstoode, to be like minded vnto him, who did nat sinne, but that priuiledge (say you) onely apperteineth to him, and not to vs: then in vaine (as it seemeth by your wordes) was this written vnto the congregations: Let the same minde be in you, that was in Christ Iesus. &c. But as we haue saide, the power thereto is not in vs, but in him. But you take part ouermuch with the sinne (as we thinke) and we ouermuch with the righteousnesse (as you thinke.) And because we are enemies to our vttermoost through the might of Christ against the sinne, you vniustly imagin therfore of vs, as that we (of our owne power, without Christ) meained to subdue the same: but farre be that from our thoughtes: and surely, who so sayeth so of vs, slandereth vs muche. Howe further you say you are not enemies to our persons, which wee would be glad to see, (for we are taught to forsake that false sinfull nature of the diuell, that contrarie nature to God, and to growe into that good louely being of God and Christe in the spirite) where-by wee see no cause ye should bee enemies to so good doctrine neyther. And as for Edmund L. you confesse as much of him as wee charged you with. Further ye saye, wee vply meane H. N. by the white stone spoken of in the Apocalips. But vnderstande, we meane

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(as the text importeth) by all such as overcome in that battaile, and not by any one particularly. But thus much for certain note well, such as haue no lust to overcome (in the crosse of Christe) that earthly sinfull nature, but haue much more lust to take parte therewith, and yet notwithstanding doe claime a freedom wth Gods holie ones, in Iesus Christ, in an vnrenewed minde, knowe nothing thereof: for it is written, no man knoweth that newe name saue alone he that receiveth it, boast he neuer so much of his knowledge.

Therefore to conclude, for our true principles we referre you to the briefe rehersall, and for any other difference to these premisses and all other doubtes, we haue sufficiently resolved you (as wee thinke) in plaine speche out of hartie loue. Let this therefore suffice for an answer at this time. The Lorde for his mercie graunt you and vs all, inclyned heartes to doe his will (but first to leaue our owne will) and to induour vs (with all the elect of God and Christe) to the renouation in the spirite. v3. that wee all (in one heart of godly loue) mought, as liuing stones, bee fast couched, or coupled together in Iesus Christe, to an holy house, temple, or familie of Loue or of God, in as much as God is Loue: and not any longer to strine, but much rather, as seruantes of the Lorde, in all meekemindednesse, to humble our soules vnder this his great grace, loue,
and

with their aunsweres.

and mercie, whereunto wee all are so longingly called, and warned by him and his holt: Gospell, in the ministracion of the loue, in the last time. Amen.

This aunswere is to your first Letter.

Your louers and friends.

F. L.

The answere of I. R. to the reply of
the Family of Loue.

Berusing of your reply to my first
answere, I perceiue that our confes-
rence is to small purpose, for that you
continue stil of the same mind you were,
and your crabbed & slaunderous words
towards me is nothing impaired, with
your smooth answer, saying, we charge
you not with weightes, wares, &c. If
you of purpose had not charged me here
with, what needed any mention of such
slaunders? but as in other thinges, so in
this you bewray your stomacks and of
what spirite you are. You take witnes
My Lord of Canterburie, whose minde

P. iiii.

con-

Letters of the Familie

concerning your great Kabbie Vittell,
is knowen to many. You affirme the
cause I take in hande is surely disho-
nest. The cause is Christles, whose of-
fice and death is impaired and made of
no effect by your doctrine of perfection,
and shadowed by H.N. so darkely, that
the children of G D abiding in the
vnitie of his Church, do greatly lament
your follie. You say I haue belyed and
slandered my poore neighbours impu-
dently, and yet you shewe no matter
wherein: only you finde fault with vn-
orderly setting downe your Authoura
speech. No man can keepe order with
him that is without order. Of adding &
diminishing you often charge me and
shewe not in what place nor in what
sentence. I will not vse your vn honest
tearmes of impudencie: but surely you
deale in this case as the Papistes are
wont to charge the doctrine of Christs
Gospell, which we professe: that it bre-
deth sedition, that it pulleth Princes
out of their seats, openeth a gap to liber-
tie, &c. which howe truely these are im-
puted, the eyes of al do at the last behold,
The

with their aunswers.

The feare of our rigorous dealing foze-
ceth you to lurke in coznerns, you say:
what rigour I pray you was euer
shewed either to you or your compani-
ons the Papistes foze their conscience?
Imprisonment you would say, vpon
submission, which is no rigor. Of such
an household as we haue challenged to
our selues (you say) you are strangers:
we confesse our selues to be of no other
household then of Christes, staying vpon
the puritie of his word: if you will be
strangers from the same willingly, it
is great pitie. You had rather follow H.
N. then Christ, and yet confesse that H.
N. signifieth not any mans name, but
hath some other meaning which you ne-
wee can tell. What a lamentable case
is this, that men hauing any sence or
vnderstanding, would credite such vn-
certeine wayes, to follow an Authour &
doctrine so egerly: and yet confesse you
are ignorant who he is, or what he is.
As foze your confession published, (as I
saide) it is a mockerie: foze it is sounde
and agreeing to vs. Why halt you so
cunningly? Why will you dance in a

P. v.

nett

Letters of the Familie

nett and not be séene : Do you in your confession impugne the doctrine of predestination, or the possibility of the law, &c. or doe you once mencion the same therein, and yet in your letters you shewe your disliking of such doctrine, terming it licentious : Is not this deep dissembling, and yet call it plaine dealing : I would not haue you accuse your selues as you vniustly charge me, but vse a simple and playn trueth, and shew your minds truely, and not hide it craftely, and set downe pointes of doctrine agréable with vs, and say it is your confession of faith, where you conceale the chiefe matters in variance between vs. Oh when will you deale plainly : a wicked doctrine requireth shiftes and delayes, but trueth openeth her selfe plainly to al in y day light. And for your weakelings which haue recanted, you say they were suche as coulde scarcely read English. You forget your selfe very much: was Sharpe and his companie which recanted at the crosse, were they suche (as you would beare vs in hand) simple : Sharpe was a teacher, and others

with their aunsweres.

others that I could name were not of the least account among you: yet to help their weakenesse you call them simple men, &c. I know that some of the haue followed the doctrine, of H.N. these 18. yeares: I take you not to be so olde a scholler in the family. You say you wil not conuince vs by the testimonies of the scriptures, for it lyeth not in your power, neither were you so dealt with: all. Surely this is very straunge. It is the Lord that hath conuincd you, and brought you vnder his Crosse: but I pray you came this to passe by reuelation or by mans ministry: If man was the minister, you would haue vs beleue that H.N. was he: but it appeareth not that you are vnder Christes Crosse: for in patience he suffered all wrongs, and there was no deceit nor guile found in his mouth. He commanded his doctrine to be published to all the worlde, not in corners, but on the house toppe: not faintly and fearefully, but boldly and couragiously: he suffered contumelious speech and slanderous, but you do vse speech of slander and disdaine as appeareth:

Letters of the Familie

peareth : so that you haue not learned Christes crosse, but H. N. his crosse. As for Maister Kneelstubs doings, (as yet not exstant) you rashly and foolishly ca-uill at him before you heare him, and condemne his doinges before you see them, and say that he will display himselfe euen as I haue done. This is impudencie in the highest degree, to iudge and condemne a man before he be heard what he can say : this doeth betozaie of what mind and spirite you are. What conference can do you good? It seemeth your heart is hardened with the riddles of H. N. y so make your selues knownen to all Gods childezen : it had bene more agréable to the spirite of God, to haue suspended iudgement vntill the worke had bene seene. My adherentes in diris- on you often name, I tel you truly that the church of Christ Iesus are those adherents : for I mainteine no other doctrine then y which in Christs Church by publique authoritie is taught and preached: put vp your deriding termes, for they best become your selues.

Howe touching the Church, you acknowledge

with their answers.

ledge H.N. in diuerse places of his p^{ro}phesse, to say that that fleshy and wicked nature, that lying being, that hath oppressed the little ones, murdered the holiones, and spilt innocent bloud on the earth, which hath bene a wicked whoze vppon earth &c: who would euer iudge H.N. by these words to mean our co^{rr}upt & wicked nature, & not rather a congregatiō o^r societie of mē, persecuting the iust: for how can our wicked nature be said to persecute, to murder, & to spill bloud, when this is done by the whole power, knowledge, and consente of men? The wicked nature of man can neuer bee properly tearmed o^r called a whoze. And as I haue collected it, to bee spoken againste the Church of Christ which we p^{ro}fesse, and you to be those holiones persecuted: So in my iudgement herein I haue not falsified, co^{rr}rupted, nor maliciously slandered your Authour as you haue collected of me. You say wee challenge our selues to be of the persecuting Church, and so your selues haue bene in times past: but now the Lorde hath made you

Letters of the Familie

you see, and you are ashamed of that
whorish nature, and you abhorre her, &
hope by Christs might not only in you
to be disclosed, but abhorred & reiected
for euermore. If this be spoken of our
wicked nature, can you reiect it? can you
cast it of for ever? We rather by y^e scrip-
turs affirme y^e we may keepe it vnder, &
not to raigne in vs or beare rule in vs,
or haue dominion ouer vs: but vtterly
to quench sinne, or reiect it for ever, the
holy Ghost teacheth vs not. Whosoever
hath bene rightly scholed in Christs
Church, can by experience tell you, that
to keepe vnder sinne, by grace we may:
but to extinguishe the motions we can
not: and all those places of holy scrip-
ture which tende to the abolishing of
sinne, are rather as markes to ayme
at or leuell at, then to hit the p^{ri}cke of
perfection, which shall neuer be in this
life: You meruel notwithstanding.
Touching Christs perfection we doubt
not, but stedfastly beleue he was and
is perfecte and hath fulfilled for vs all
the law which God required of vs, per-
fectly, but we vtterly denie this to be
wrought

with their aunsweres.

wrought as you affirme in vs: For nei-
ther doeth he worke this perfection in
vs, nor by vs, but merely without vs:
& in ded this is a principall difference
betwene you and vs, and I doubt not
but touching this argument you shall
heare more hereafter. It blemisheth o-
uer much Christes triumph ouer death
and hell, if wee shall also triumphe by
strength in him. Our triumph standeth
not in doeing, but in belœuing in him
which did. The glozie of Christe Iesus
his office and death is by this doctrine
impaired, darkened and shadowed, (as
I haue often saide) therefore better con-
sider of it, it saoueth to much of presump-
tion and pride, attributing that to bee
wrought in vs which is not: and migh-
tely herein you deceiue your selues and
others. His shape to be wrought in vs,
you affirme Paul. Cor. 1. 13. When that
which is perfect is come, the that which
is vnperfect shall bee done away.
but this shall not bee vntill mortalitie
shall put on immortallitie, and corrup-
tion incorruption. In the same chapter
4. lines after the place recited ther shall
you

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you find S. Paule opening his meaning
moze fully when that perfection shalbe
wrought. Saying Cor. 1. Cha. 13. ver.
12. For nowe we see through a glasse
darkely, but the shal we see face to face:
nowe I knowe in parte, but then shall
I knowe as I am knowen &c. doeth not
S. Paul plainly meane that this perfec-
tion shal not be wrought to passe in this
life, but in the life to come? Who hath
eyes to see and beholdeth not these thin-
ges? You affirme vs to maintain sinne,
and that we are aduocates for sinne, &
you take part with righteousnesse: but
with moze modesty you might say, that
wee acknowledge with the Scrip-
tures, that sinne is still lurking in vs,
against which we haue dayly fight and
combate, notwithstanding our election
and redemption, and you affirme a per-
fection to be wrought in vs by Christe
which the scriptures allowe not. That
christ is able to work such a work in vs
we denie not: for all thinges are to him
possible, but it is said, *Omnia quod voluit
fecit in celo & in terra*: He doth al things
p he wil in heauen & in earth; but that
it

with their answers.

It standeth with his wil reueiled in the scriptures, we denie. We are no maintainers of sinne, we are humble acknowlegers of our sins & imperfections. You mention often y^e Chyist must haue in vs a liuing shape: by shape, if you meane a perfecte fourme, then wee deny any such shape or fourme to bee in vs: but if you meane, by shape, to bee like minded to him, therein we agree with you, as the scriptures teach. But herein wee affirme, that as it standeth with the weake condition of a mortall creature to be like that excellent creator of heauē and earth, or like minded, so our humaine frailtie must strue to attaine as neere the p^ricke as standeth with his god wil and pleasure to graunt vs. You pray vs to suffer you in rest with your foolishnesse. I woulde you thought as you speake: but your wordes are Ironia: for you accompt it high wisdomē, although you tearm it foolishnes. Your disquietnesse I neuer sought, it is your amēdment: it is your cōuersiō frō H.N. to Chyist Iesus y^e I seek to bring you to.

In the matter of predestination you

D.

desires

Letters of the Familie

desire not to be taken so short, for you say you allow it simply and reuerently in his kinde: you like not to contende therein, nor desperately to seeke libertie thereby: yet I will put you in mind what you your selfe haue spoken thereof in your first letter, saying: your licentious doctrin of predestination and free electio, which is the cause of thefulness of prisons in Englande this day. Now see how you agree with your self: if you haue better considered the matter, I would be glad, and giue the Worde hartie thanks, but if herein you speake (as your manner is) sometime affirming, sometime denying, then we say you are vnstable and wauering in your wayes. Nowe, whereas I affirmed to be without sinne is a priuiledge belonging onely to Christ Iesus our Worde: you say if the case be so, then in vaine was this witten vnto the congregations. Let the same minde bee in you which was in Christ Iesus, &c. You further say we charge you that by your owne power without Christ this is brought to passe, that sinne is subdued in

with their answers.

in you: but we tell you plainly, that this perfection that you speake of, nor such a subduing of sinne as you meane, is not wrought in vs, neither standeth it with Christes good will to worke the same so effectually as you imagine.

Sinne is kept vnder, and hath not dominion in vs, it raigneth not in vs, we are not seruantes to sinne, this the scripturs teach in many places: but that we shall quench it vtterly or subdue it, with all the motions thereof, the scriptures teach vs no such doctrine, being rightly vnderstode. *Loke I pray you,* what that holy vessell saint Paul spake of himselfe after he was regenerate, *Romaines 7. verse 14.* I am carnal sold vnder sinne, for I allowe not that which I doe. For what I would that doe I not, but what I hate that do I. It is not I that doe it, but sinne that dwelleth in me.

Againe verse 23. I delight in the law of God concerning the inwarde man, but I see an other law in my members, rebelling against the lawe of my minde, and leading mee captiue vnto the lawe of sinne which is in my members,

Dis.

When

Letters of the Familie

When he entred farre into the consideration of this his frailtie he erclaymed & said, verse 24. A wretched man that I am, who shall deliuer me frō the body of this death? And in these extreame considerations and battell which we haue with sinne cōtinually (euen vntil death make an end) saint Paul by the spirite of God doth plainely arme Gods children, and sheweth the remedie in like cōflicts, saying: I thank god through Iesus Christ our Lord &c, this is brought to passe by him that sinne is not imputed vnto vs. But as Dauid saide: Blessed is the man whose sinnes are couered; And this is wrought only without vs, & not in vs, as you imagine. So y^e our battell is continual and neuer ended in vs, vntill we be dissolued and at rest with Christ Iesus, contrary to your assertion. You see no cause (you say) that we shoulde be enemies to so good a doctrine as you professe. If your doctrine were good and agréable to the holy scriptures, we woulde embrace it: but because it is contrarie there vnto, we reiect it. So forsake that false sinful

with their answers.

full nature, with you we simply agré: but with the Poet we say, Naturam expellas furca, tamen usque recurret. To be at defiance there with, and bidde battell against it we agré: but to conquer it, to kill it, or subdue it utterly in this life, that we deny. That God can doe this by his powre in vs we denie not, but that he will do it in vs, (as you as- firme) the scriptures allowe not of.

For it standeth not with the glorious office of Christ Jesus, that such perfec- tion and such a conquest of sinne should be wrought in vs; but that we feeling our miseries, our wants, our weak- nesse, might sue by petition in ear- nest prayer, for strength, for mercy, for deliuey: which all the Godly in Christ his church haue euer done. For we are neuer nearer vnto our God, nor neuer more accepted with him, then when we see sinne as a burthen or load vpon vs: nor neuer further off, then when by illusion of sathans perswasion, we imagin sinne to be quenched or con- quered. All such as overcome in the battell (you say) shall knowe the name

D. iij.

written

Letters of the Familie

written in the white stone mentioned by Iohn. You say further that such as haue no lust to overcome that earthly sinfull nature, but haue moze lust to take part therewith, knowe nothing thereof: although they boast of their knowledge of freedome neuer so much. This knowledge therefore you would conclude to be in you and not in vs. Your knoweledge we enuie not, nor your seeking to serue the Lord vprightly: For our whole care, studie, & minde is bent to do the same: and we pray you hartely to ioyne your selues to vs, that you and we may serue the Lorde our God as he hath commaunded, and not H. N. and his pzecepts. Loke into the holy bookes of our God, and deale not with the darke riddles of H. N. Set not vp his bookes in your mindes so highly. The Scriptures are our comfort and our stay, without H. N. He exerciseth a greate Popedome among you. You had rather speake and vse his phzases, not found in holy scripture, then content your selfe with the phzases of the holy Ghost. You often men,

with their answeres.

mention these tearmes, the lying be-
ing, the vpright freedom, Godded
with God, the newest day, the louely
being of the lone, &c. Are these to be
founde in the holy Scripture? or are
they not deuised by H. N. to bring
admiration to his doctrine, by straunge
and vnaccustomed speach? If the loue
of God be in you, (as you woulde haue
vs beleue it is) loue the Lorde Iesus
and his holy worde, and let H. N. with
new tearmes and phzases goe: Belieue
not that God hath wrought in him any
such a worke as you pretend: examine
his doings and sayings better: you wil
credit nothing that is spoken against
him, be it neuer so true, you except it
as lyes and heresies, what soeuer testi-
mony his neighbours & fampliers who
knewe him long, vppon their oth shall
affirme: but according to your concei-
ued opinion, you like him, you im-
brace him, you onely credit his testimo-
nies, disliking others: which if you
continue, as you begin, there is nei-
ther hope, nor helpe, nor conference
that can doe you good, vntill the Lorde

D. iiii.

Shake

Letters of the Familie

shake away the mist of darknesse which
ouershadoweth your eyes, thzough the
doctrine of H. N. that you cannot be-
holde the bzight beames of Chzist his
glozious gospel.

Your authoꝝ doctrine is not suffi-
ciently knowen vnto some of you, the
fragments whereof you are but mean-
ly acquitted with: the secreat part of his
purpose I doubt as yet is not extant,
and moze of his woꝝks are abroad then
are come to your handes: therefore for
the loue of God loke better into his
minde, and credite not his bare sayings
without warrant of holy scripture, nei-
ther belæue that almightie God hath
wzought in him any such extraoꝝdina-
ry power as is imagined. The cause
y moued me to write these things is,
a little booke came to my handes of late,
called Mans falling away, his comming
again and Lordlynesse. In the first sec-
tion you shall finde this wzitten woꝝde
for woꝝd: H. N. his woꝝds.

Sect. I

See and marke ye beloued, in the be-
ginning when god made al things wel,
then was the Lorde one Lorde of his
king-

with their aunsweres.

kingdome, and one God of his workes: there was also no more but one God and one man, and they were one, and had in all one order, being, and nature: for God was all that the man was, and man was all that God was.

Beloued, when God looked on the man which he had made according to the like being of his godhed, then looked he vpon him selfe, as the same clerenesse of his liuing godhed. Sect. 2.

Likewise when the man looked vpon his God, his ientle, clene, & vnspotted manhode, in all full comlinesse, in all honestie, & fayrenesse, in all fashion and being, according to the same Godhed, so this was al one God & the man. Sect. 6.
I pray you loke into this doctrin whiche your Authour H. N. teacheth: examine it by thy holy scriptures, and iudge rightly therein, whether this can by any colour of speech be qualified or expounded soundly, or chzistianly: if you haue not this booke among you, I shall be content to sende you either the booke or the coppie therof, y you may examine your Authours doctrine bet

D. v.

ter.

Letters of the Familie

ter. For in my opinion this is blasphemie. And where you say that the world shall knowe ere it belong, what your meaning is therein I am vncertain: except you would that these our confessions should be published, whiche if it be your mind, send me word, for I am not ashamed of any thing that I haue written, and then lette the children of God in the world iudge where trueth and plaine dealing is: then shall appeare the difference of doctrin betwéen vs. The Lorde worke his will in vs, that in all our actions wee seeke his glory and not our owne praise. Amen.

The 16. of March. 1578.

Your friend. *I.R.*



A

A briefe Apologie to the displaying of the Fa- milie.

I doth appeare by reading of these
discourses, that in y^e familie there are
some, who to defende their authoz and
his doctrine haue vsed some diligence:
what clamors they haue vttered a-
gainst me doth appeare: how often they
haue charged me with falsifying their
Authors sayings is manifeste: howe
they doe discredit such testimonie as is
produced against H.N. (of such asknew
the man longe, and were his familiers)
is shewed. What vntruthes, what
slanderous speeches, what raylinge
wordes, what caueling, what wzang-
ling, which doeth bewray the familie
of what spirite they are, and with what
spirite they are guided. Many friuolous
matters I haue not touched, as not
woorth aunswere: and many things are
but slenderly handled, as the nature of a
priuate letter, (which requireth brieue-
nes) will permit. Of all whiche falsify-
ing and peruerting of their authoz, on-
ly

Letters of the Familie

ly they shew one place, wherin I collect that H.N. speaketh against the Church, which he tearmeth a whoze: which they affirme is spoken againste the wicked nature of man. But whither of vs more truly haue shewed the true sence of the wordes, iudge I pray thee. Howe they tearme vs fræ ones & libertines: howe they call the doctrine of pædestination licencious: how they impunge the confidence we haue in Chzistes death, calling it our bragge: how they affirme the Lawe possible to be kept: and many other such matters, doth manifestly by reding these letters appeare. Whereby the godly Chzistian, may as time & occasion shal serue (hauiing conference w any in y family) see in what matters these men are captiued, & so to indeuour to heale y soze, now y wound is opened.

And where as I protested in my preface that I haue dealt truely and faithfully, not maliciously and corruptly, as I am accused: ffor further pzoofe hereof I will bziefely declare my euidence, that the woꝛlde may see the exclamations they make are friuolous cauilles.

Touch,

Apologie.

Touching the stoze of Dauid George
it is published by the vniuersitie of Ba-
fill, in print, out of which I haue col-
lected the stoze truely. For H. N. as
befoze I haue shewed, the testimony of
his neighbours I haue to shewe, being
a liue, and of honest credite in the Duch
Church. For their doings in Munster, I
haue shewed my opinion, and the rea-
sons that moued me so to thinke. Also
the articles which they published, what
coherence & agræment they haue with
the Familie, and how the Anabaptistes
hold none of the same. Although I know
that Martin Luther, Iohn Sleydan, and
others do call them generally Anabap-
tists, I haue declared the reasons that
moued me to thinke the contrary. Let
euery man credite these things as God
shall moue, only I cleare my selfe, that
of malice I haue done herein nothing.
The other matters are produced out of
the bookes of H. N. and gathered by con-
ference with the familie. Now touching
the confession which I say two of the
Familie made befoze a worshipsful Ju-
stice of peace, they deny that they were
of

Apologie.

of their familie: but this is certaine, the parties are liuing and followers of one Allyne of Woneherst, a great companion of Christopher Vittells, which Allin died suddenly by the high way, going to Farnham to be examined before y^e bishop of Winchester. Thus haue I briefly touched the stories which the familie doe discredit.

Nowe if I mighte utter my simple coniecture touching the saide familie with out offence. For as much as their beginning was in Englang about the latter end of Quene Maries raigne, when many of our brethren were entred into that gulfe of freewill, teaching that common grace reserued in Adam was appropriate to vs also: and likewise certeine Arrians, with Pellagians ioyning together, found an autho^r for their purpose, vnder a newe deuised name of Familie of Loue. What do they teach but the old blasphemy leuin, of such heretiques as were long agoe knowne and condemned: and in deede take from them the weapons of the foresayd heretikes, and
you

Apologie.

you shall finde them vnarmed and naked: and yet (vnder a newe visoꝝ) they woulde not bee noted as any touched with their doctrine, but that they are newe matters bzoched by H. N. onely, and not known in the woꝛlde vntill now. Surely the papistes do not magnifie their pope as the ffamily do H. N. whose booke and doctrine may not be discredited, neither can he erre. Foꝛ by no meanes can they be bzought to acknowledge that H. N. may erre. Therfoꝛe this newe Pope deludeth the poꝛe ffamily with his darke speeches and ranging stile without conclusion, wher in they imagine that very diuinely and with such maicstie their authour hath wꝛitten, that we simple ones can vnderstand: and no manuell, foꝛ surely I doubt he vnderstandeth not him selfe. Foꝛ if a man will followe his quæstions of Scriptures whiche hee setteth downe, so thicke and so close in the margin of his booke and epistles, and meanly excercised in the holy scriptures, may well perceiue how farre from the purpose of the holy ghost H. N. hath applied

Apologie.

plied them.

The Lord of mercie & consolatio giue
the the true vnderstanding of thy holy
word, & let not sathan leade the simple
sheep out of the waies of the Lord our
god, but giue thy people O lord the wit
of serpents to beware of sathans subtilties,
who enuying the prosperitie of thy gos-
pell, setteth himselfe against the same,
by rayssing vp olde sectes vnder newe
cloaks: so that thy people being preser-
ued vnder thy defence, may euermore
ertol and magnifie thy glorious name,
and reioyce ouer the conuersion of our
brethren, that they being brought home
again into thy folde, we may all praise
thy glorious name, and with one voyce
and minde may cry. *Veni domine Iesu*
men. I. R.

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